THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS. "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

VOLUME IV. NEW YORK, THURSDAY, NOVEMBER 4, 1852. NUMBER 205.

THE INDEPENDENT.

Conducted by Pastors of Congregational Churches.

In addition to the proper editorial corps, Rev. B. S. STORRS, Jr. (S.), Rev. GEORGE B. CHEEVER, D.D. (C.), Rev. HENRY WARD BEECHER (B.) and Mrs. HARRIET E. BEECHER STOWE (H. E. B. S.), are stated contributors.

Office 24 Beekman-street, between William and Nassau.

TERMS—IN ADVANCE.

$2 PER ANNUM BY MAIL—$2 50 BY CARRIER.

IN ALL CASES, FIFTY CENTS PER ANNUM WILL BE ADDED, IF PAYMENT BE DELAYED THREE MONTHS.

Ministers or others who procure four new subscribers shall have their own paper *gratis* for one year. Clergymen and Postmasters are authorized Agents, and will be allowed 25 cents on each new subscriber.

NO PAPER can be discontinued without the payment of all arrearages, except at the discretion of the Publisher.

Subscribers who wish their papers discontinued, must pay all arrears, and notify the Publisher at or before the expiration of their year, because, if they enter upon a new year, they will be considered as having become subscribers for the year, and will be charged accordingly.

All letters and communications, to insure attention, must be post paid, and addressed (if for the Editors) to "*Editors of The Independent*, 24 *Beekman-street, New York*." If on business, to "*Publisher of The Independent*, 24 *Beekman-street, New York*."

☞ ADVERTISEMENTS seventy five cents per square for the first insertion, and fifty cents for each subsequent insertion. A square occupies a space equal to sixteen lines of Nonpareil. Transient advertisements to be paid for invariably in advance. A liberal discount made to those who advertise largely.

Liabilities of those who take Periodicals.

The law declares that any person to whom a Periodical is sent, is responsible for payment, if he receives the paper, or makes use of it, even if he has never subscribed for it, or has ordered it to be stopped. His duty in such a case is not to take the paper from the office or person with whom the paper is left, but to notify the Publisher that he does not wish for it.

If papers are sent to a post-office, store or tavern, or other place of deposit, and are not taken by the person to whom they are sent the postmaster, store, or tavern-keeper, &c., is responsible for the payment until he returns the paper, or gives notice to the Publisher that they are lying dead in the office.

Postmasters and others wishing to stop a paper or change its direction, should be very particular to give the name of the post office to which it had previously been sent; otherwise it cannot be attended to.

PRINCIPAL AGENTS.

BOSTON, - - GEORGE W. LIGHT, 3 *Cornhill*.
NEW HAVEN, JOHN B. CARRINGTON, *Jour. & Cour. Office*.
HARTFORD, - - E. A. BROWN, *Bookseller*.
ALBANY, - - GRAY, SPRAGUE & CO., *Booksellers*.
ROCHESTER, ERASTUS DARROW, *Bookseller*.

For the Independent.

HELPLESS YOUNG WOMEN.

Is not the supineness of the public mind on the subject of the thousands of helpless young women in this city, perfectly astonishing? On every hand we find associations for the aid, encouragement, instruction, salvation of young men,—members of a sex which claims superiority of strength in mind as well as body,—while the difficulties, dangers and sufferings of the weaker and more needy part of community make no impression and awaken no sympathy. If any species of want, temptation or misery cries to heaven because there is no pity in man, it is that of the thousand women to whom the needle is the only hope for bread. Now and then a feeble voice is heard in their behalf, but the silence is broken in vain. Men who are ready with noble contributions when a library or reading-room for merchants' clerks or mechanics' apprentices is in question, or a plan of relief or reclamation for the young offender, grant a cold hearing to petitions for the help of the other sex; and when they are entreated to give encouragement to a sempstress society, which promises to the slave of the needle the wages of her toil, which now serve to enrich the clothing store, coolly talk of 'political economy,' 'the laws of commerce,' and the futility of any attempt to 'turn things out of their natural channel.' And, stranger than all, not only men but women—women of wealth and influence, persist in the inhuman indifference which shuts the gates of mercy on the starving of their own sex. Where is the lady who attempts anything in aid of young women, on a scale commensurate with the work to be done? Where is the Christian woman who will come forward with heart and hand and purse, time and influence, to do something by way of prevention against the sin which is destroying so much fair promise in our city? When shall we fully awake to the fact, that our indigent young women are not only a large but a very important and influential class, capable of respectability and usefulness, but capable also of becoming most corrupt and vicious, if driven to despair by penury and neglect? Every institution of society is calculated to make destitute young women feel like outcasts. Everywhere is the distinction between the privilege of the sexes obvious, the moment that aid is needed. Even our city, though bounteous and impartial in her Common Schools, has lately given further sanction to this unrighteous preference of the stronger, by the establishment of a Free Academy for the high cultivation of young men, from which the young women who have been brought up side by side with them, through all the previous steps, are excluded. Our shops are filled with male clerks, wasting their thews and sinews on the measuring out of silks and ribbons; and if a word is said as to this usurpation of the business of the softer sex, a cry is immediately raised, 'What will become of the young men?' It is surely time to ask, 'What *does* become of the young women?' Let us have no more whispers on this topic, but something efficient said and done.

C.

CITY CHARITIES.

Winter is drawing on, when all the social evils of our city grow more intense. Shall there not be at length a *combined movement* among Christian men, to meet this fearful and increasing tide of them?

There are now between 10,000 and 12,000 children in this city, who are as utter heathen as any on the plains of India. Boys and girls who cannot read the Bible, who never enter a church, many of whom have no home and no friends, who live by petty pilfering, by bold robbery, by acts of incredible debasement and vice. They crowd the station-houses and *Refuges* and prisons. They haunt the docks, they are seen in dirty squads at the crossings of the streets, at the landings of the steamboats, in the rum-cellars of the vilest alleys. They are so young, and so helpless and beggared, that the police do not like to commit, or the Justices to condemn them, for their petty crimes. From them come the host of vagrants, prostitutes and thieves. For this multitude of heathen children, almost the only distinct efforts are some half-dozen "Vagrant Schools" and "Boy's Meetings," each not averaging more than one hundred scholars in regular attendance. But *three* churches in New York and *two* in Brooklyn, as far as we are aware, have had anything to do with these efforts. The Church of the Messiah, and Dr. Cheever's, and the Mercer-street church here; and in the sister-city, Mr. Beecher's and Mr. Storrs'. For the very liberal and extended enterprises of the *Mercer-street Presbyterian church*, under Rev. Mr. Prentiss, we cannot express sufficiently our respect. Their efforts in this direction have probably been greater than those of all the others combined.

The truth is, our religious community have come into such a *routine way* of doing good, that the new wants of the age are not perceived. There is the regular season of worship, the Fast, the Thanksgiving, the annual donation to this, and the subscription to that, the humble imbibing of truths each Sunday from the pastor, and the soul, satisfied with its regular round, overlooks the astounding sufferings and evils which are swelling like a flood, and which none of the present organizations serve in any way to check. Men are too ready to cram, and too little disposed to feed others, spiritually. It is not seen, that with the immense material changes going on each day, in our country, there must be equally great changes in religious effort. Old channels will not serve.

The cause which, above all others, is affecting our moral condition, is *Immigration*. The refuse or the outcast population of Europe is constantly poured in here. For ourselves, we do not wonder that they come. Bitter poverty, hopelessness, oppression, tyranny at home—here hope and freedom. We thank God that there is a land where the man who has gone wrong can start right again; where the poor and the outcast have a better chance before them.

But all this none the less demands work from us. These debased, ignorant men, these helpless women, these hordes of filthy children landing on our docks, are not only our brethren, but soon to be our countrymen, and to pour in their influences among the many which are forming our future society. The great part of the vagrancy and poverty and crime of the city, are foreign. Lately in the House of Refuge, the Superintendent told us, that of the 325 boys there, only 50 were native-born Americans. It is estimated, that of all the prisoners on Blackwell's Island through the year, nearly *nine-tenths* are Irish and German. Through the whole district of the *Five Points*, we know of but *one* Yankee.

What is wanted, in the first place, is a more organized effort by the churches, for the *children* of this vagrant population. We reach here the core of the evil. And there is a hope for labors among them, which we have not in older offenders. Every church of any number should feel itself as bound to have a vagrant-school as a Sunday-school.

Amid evils of such immense magnitude, every man who has any capacity or health for such works, should lend a hand personally to raising up this degraded class. There is a duty, taught and repeated again and again, in Christ's words, of *individual labor* among the poor, which is too often neglected now by Christians. In fact, personal effort is more needed than money. We want men who can go to the haunts and the dens of these outcast children; who can provide them work, and induce them to be taught. We want women who can search out these little girls—of whom there are thousands in the city, and for whom, yet, *not a single* Christian enterprise has ever been started; who can get them into schools, and put them in the way of an honest livelihood. We want not merely missionaries and pastors, and theological students, but *men* from every profession, to help show to these heathen in our midst, the Revelation of God. Churches, if they at all fulfill the objects of their organization, should be the centers of all such movements. And I see not why they should not equally be the promoters of all judicious enterprises for the *material* improvement of the poorer classes—movements which open these classes to religious influence. There is no reason why lodging-houses, bath-houses, hospitals and places of reform, should not be supported by a church, as well as Sabbath and mission-schools.

There is one class in our city, numbering now its tens of thousands, so utterly reckless, and without God in the world, that we long to see them in some way reached by Christian influence. It is a difficult matter to effect—a difficult matter to speak of—we refer to the class of prostitutes—but it would be doing a wrong to society, to be silent over these stupendous evils which we are continually witnessing.

The life which runs below the gay surface of our city, has incidents so sad, so painful, that one hesitates to believe them real. There are those long struggling, so utterly borne down by circumstances; there are women in this great city, so perfectly alone and helpless, and almost God-forsaken, so forced under every influence which can sting and drive the human heart to desperation, and so cut off from kind and good influences, that in dark moments one is ready to doubt whether a good Providence has not deserted them. For our part, we wonder at those who have labored so long for them. Nothing but the strongest impulses could prompt to it. It throws a shadow over the heart, which many happy scenes cannot dispel. It takes from the cheer of Friendship, and Home, and Love, to remember the many who could also have been so happy under them, but who are cast out from it all forever. One cannot but murmur that they have not had a fair chance. They "*might* have done differently;" but who of us would in their circumstances? Who of us knows what it is to have no one who loves or cares for us, or for whom we care? Who of us has ever even dreamed for a moment what it is to be the object of the contempt and the aversion of all whose respect we value? Who can tell the crushing, despairing influence on the heart, of being cut from all these ties, and being so presumed of necessity as utterly abandoned to sin? Can we wonder it is so seldom they rise? With them temptation has been boundless to evil;—not merely the strange perverseness of the human soul, and an inherited bodily tendency to indulgence, but, with many, a disagreeable and unhappy home, a youth cut off from tenderness and religious influence, a training which has cultivated no higher qualities and has left Passion and Self-will to grow luxuriant; and then at the first heedless misstep, the pitiless sentence of those who ought to have longest trusted and loved, stinging the passionate heart as no other unkindness could, and driving it on into wild excitement and desperation.

Or—sad to say! more often—a night of poverty has been over the forsaken woman, dull, cheerless, companionless; and with but one step in wrong, the offer of money and comfort and pleasure and friends; yea more, the cry of little ones hungering for bread and shivering with cold, has driven the mother to this guilty resource, as the only help for them.

"They *might* have done otherwise"—but who, even the purest of us, can say we should have done better; or, when down, that we should have risen any more easily? Who will severely condemn? Who will dare pass the stern sentence?

God be thanked, that these dark histories of human lives are only quick-passing shadows in the long Day; we see not the end. And we remember gladly His tenderness, when on earth, to this class—a tenderness to which no humanity or religion has yet raised mankind.

Yet it is hard to know of such things so near us. Surely the soul may be pardoned for praying sometimes—even against hope—through its tears, that another and easier trial in better circumstances be granted these wretched ones; that it may fare more kindly with them THERE, than it has done here.

The incident mentioned previously, as showing the fortunes of this class, is ending as such usually end. The woman, after her first burst of bitter anger and despair, has returned to the Hospital *to die*. The only place in the wide world where kindness could attend her in her dying hours is the public ward of the Penitentiary Hospital. There, in the dash of life, lies the proud, warm-hearted woman, alone in disgrace and bitterness to die—the keenest sting yet in her suffering that her father and her sisters had so coldly and harshly abandoned her. Yet such instances, the Chaplain assures us, are continually occurring, towards girls brought there; especially from nominally religious families in New England.

We could not but contrast, as we saw this woman, the treatment of the New England prodigal and the treatment of the New Testament prodigal.

In reference to action of churches on this evil, the great thing to be aimed at is *prevention*. For this, all institutions which seek to remove temptation and supply work are to be encouraged;—the "Unions" of working women, model lodging-houses, intelligence offices, societies for supplying work, and the like. Now in no way, could a church gain a stronger religious influence, than by connecting some of its missionary operations with such enterprises. The heart, long embittered, at length softened by practical kindness, is very open to higher influences. We think, too, places of reform might be established, which have not the great objection to this class—of being *openly* for reform. They could be called and conducted as *boarding-houses*—for in some way, hardened as some of these women are, there is nothing in secret degradation and poverty and real shame which they so dread, as being held up to the community as reforming prostitutes.

And in these enterprises, if they ever at all succeed, the religious community MUST take part. Talk as they may about the giving to heathen and to churches interfering with giving to the needy at home, the only people who do give much practical aid to the last, are those who support the first. Very little indeed—much less than any one would imagine—is ever sacrificed or done for charities in New York out of the nominally religious circles.

But in regard to this evil, we are constrained to say, the cause lies much too deep for any church action entirely to reach. *Women have not a fair share in the business of life.* There is no doubt of it. If a few other easy and fairly-supporting branches were opened to them, crime would be immensely diminished. There is no reason why *men* should wait at counters, deal out thread, measure calicoes and show off silks. Women would do it much better. So a great deal of accountant-work could be done quite as well by them. There are beside, various manufactures which could easily be transferred altogether to their hands. Let our merchants and manufacturers look to it! For never will these fearful evils be done away with in our midst, until woman has her share with man in honest means of support.

C. L.

THE CATHOLIC INQUIRER.

[Translated for *The Independent* from the Italian.]

To the Editor of the Freeman's Journal, New York:

Now let us change the subject. Do you know, O reverend theologians of the *Freeman's Journal*, what the *Decretals* are, which the Jesuit Pallavianus styled *the venerable volume*, and which the popish journals call the *Code of the Church*?

A Roman journal having been questioned respecting this matter, answered plainly, "The Decretals are a collection not only of pontifical constitutions, but of extracts from the sacred Scriptures, the apostolical canons, the decrees of councils, and the testimony of the holy fathers." Probably the person who wrote that reply had never seen the Decretals, otherwise he could hardly have uttered such nonsense with so much boldness. To me the Decretals seem a continual contradiction of the Gospel. What say you, O reverend theologians of the *Freeman's Journal*? I may be in error; in the mean time let us examine attentively the following remarks.

The first five books of the Decretals were compiled by Pope Gregory IX, and out of some thousand or two of decisions which they contain, I defy any one to find one—a solitary ONE—drawn from the New Testament, which ought properly to form the basis of every legislation really Christian; while out of the Old Testament there can barely be numbered ten heads, chiefly criminal,—eight taken from Exodus, one from 1st Kings, and one from the Proverbs.

And what do you understand by the Apostolic Canons? Certainly not a compilation bearing that name, which was collected in the third century. It may be very respectable from its antiquity, and because it comprises the ancient discipline of the church; but of 84 canons which the Greek editions contain, of 50 which the ancient Latin version contains, one only is referred to in the Decretals of Gregory IX. And why? Because the apostolic canons guarantee the independence of bishops, maintain the marriage of the priesthood and deacons having wives previous to ordination, prohibit the clergy occupying themselves with temporal affairs, and especially public administration, forbid the translation of bishops from one see to another without some urgent necessity in the interest of religion which should be discussed in a council, command that the bishops be *elected* by the clergy and the people, and be ordained by three bishops of the same province, depose such bishops as hold their seats through gifts or engagements with the secular authorities, establish the authority of the metropolitans, provide that the bishops be the administrators of the goods of their church, and allow them to appropriate sufficient means for their maintenance — but prohibit them from giving or bequeathing anything to their relations; all which laws were rigidly observed in the early church, and against which the Decretals have decreed precisely the opposite.

The Decretals of which we are speaking contain of the holy fathers one decision taken from St. Hilary, another from St. John Crisostom, a few from St. Jerome, St. Augustine, and Pope St. Leo, with about 60 from Pope St. Gregory.

As to the Councils, except a decision taken from the council of Calcedonia, another from the council of Antioch, two from that of Sardica, and about a dozen from the African councils, there is nothing from the other councils more ancient or more authoritative regarding the simple discipline of the church. Those which serve as examples in the Decretals are altogether taken from provincial councils held in various parts of Galicia in the middle ages, when the discipline of the church had become immensely corrupt.

The remainder of the Gregorian Decretals, that is to say, the greater part of their words, are extracted from the constitutions posterior to the twelfth century, and the majority was furnished by Alexander III, Innocent III, and Gregory IX, from which is discovered the boundless ambition of extending their temporal power and subduing all potentates of the earth. Also extremely bad is the sixth of the Decretals (subdivided in 5 books), the Clementine (other five books), the Extravagant Constitutions and the Extravagant Commons. The sixth was compiled by Boniface VIII, by extracting it from his own constitutions, and from those of his predecessors, beginning with Gregory IX. The Clementini are all from Clement V; the Constitutions *Extraganti* of John XXII; and the Communi are a rhapsody taken from various popes from Boniface VIII to Sixtus IV. In all these sweepings there is not one single decision taken from the holy Scriptures, or the holy fathers, or the ancient councils; and if in some parts the Scriptures are quoted, it is but to pervert them and force them to say that which they really do not mean.

Would you like an example, O reverend theologians of the *Freeman's Journal*?

Open the Decretals of Gregory at book III., art. 41, cap. 6, sec. QUAESIVISTI. These are the words of Pope Innocent III: "Among the above cited opinions it is considered as THE MOST PROBABLE that water mixed with wine (in the sacrifice of the mass) is transmuted into blood, whence shines more plainly the proper signification of the sacrament. Since the many waters signify the many peoples, as it is written, '*Happy ye who scatter on many waters*,' so with wine one mixes water that the peoples be united in Christ," &c., &c. The words "*Happy ye*," &c., are quoted from Isaiah, and I should like to know what that has to do with the mystery of transubstantiation; I, profane, cannot see it, and it would require the lynx eye of a pope to be able to discern it.

I will observe, in passing, that the dogma of transubstantiation is to-day *absolute*, for no one can deny it without being a heretic, nor even dispute about it in an argumentative manner. But in the times of Innocent III (that is 652 years back) it was but an opinion considered as the *most probable (opinio probabilior)*, and consequently it could be admitted or rejected, preferred or discussed.

Such, O reverend priests, is that which you call the code of the church—a code unknown to the primitive church, contrary to the same, formed piecemeal during the middle ages in the midst of general ignorance, feudal institutions, civil wars, conflicts between Popery and the Empire, and a complete corruption of discipline—a code which treats especially of temporal matters, which frequently contradicts itself, which besides the evil introduced by it into the church caused constant dissensions and caused to break out grievous contentions between the spiritual and temporal power, which in preceding ages, before this code was known, marched together in complete harmony.

I have touched upon the tendency of Pope Alexander III, Innocent III, and Gregory IX towards the establishment of universal monarchy. All their decisions bear the stamp thereof, as the decisions of Boniface VIII, Clement V, and John XXII bear the mark of that unbridled avarice for which they were so celebrated.

As for the contradictions, I will just quote one as a sample. In the Decretals of Gregorio XIII, under the title *De Simonia*, we find these words of St. Gregory, which the compiler erroneously makes use in a general council presided by him. "Since the bishop ought not to sell the hand which he places on him whom he ordains, so the deacon and the notary, in the ordination of the same, ought not to sell the voice or the pen. Consequently, it is absolutely prohibited to give anything for ordination or for the use of the robe, whether for compensation for him who writes and sends the decree, or for a gift called the *desinaretto* (sen chartes atque pastelles)."

If it be prohibited to give, so much the more is it prohibited to receive; and consequently there exists a positive prohibition, without any equivocation whatever, against all taxes and presents, which, under various pretexts, are exacted in the Roman court on the ordination of bishops, collection of benefices, or for the robes of metropolitan, or the cap of cardinal, and so forth.

This decision of St. Gregory was certainly introduced in the Decretals by way of a joke; because, in the *Estravagants* of John XXII, I find very minutely explained the tariff to be paid by such as receive graces or benefices from the Roman court. The price of every page and of every line is fixed in so many great *tornesi* for France, in so many good *romanini* for Italy, and the Pope gives warning for the public good (that candidates may come in greater number), that the prices of his predecessors have been diminished by him, and confirms the tariffs contained in the provincial book. As for example:

For scruple letters—that is, regarding possessions, dispensations, absolutions, for irregularity committed with usury or with homicide, or respecting goods sold, or houses belonging to the ecclesiastical order—6 denari of current money.

For letters with particular privileged forms—9 denari.

The same sum for dispensation from defects of birth.

For a letter of ratification, or of protection, to be stamped with a thread of silk, from 12 to 18 denari, according as it may be scruple or not.

For letter of absolution of friars, 18 d.

For letter to present to a cathedral or to a college of magistrates, which ought to be written with greater attention, 2 soldi of gold.

For privileges, 10 soldi of gold.

The *disinterested* Pontiff adds, that as to letters sent *in formâ pauperum*, he wishes to show himself kind to poverty; therefore the tax for such letters is fixed *inviolabiliter* at 8 great tornesi; for the prophet David said, "Happy is the man who has a heart for the poor and indigent."

In the present day, when the Holy Father desires to show his liberality toward any one, he orders the letters of grace to be given free of tax. The receiver of the favor thinks, in consequence, that he has nothing to pay; he goes to the office, takes his decree, and is stupefied at being asked for $40, $50, or $100.

What (he exclaims)! His holiness exempted me from the tax!

That is why, say the priests, we make you pay nothing.

Why, then, am I to pay these dollars?

That is another affair. The Pope receives from each decree two pauls, and the Cardinal *Datario*, one paul. His holiness has exempted you from the tax, and therefore, out of respect, the Datario has done the same: but the dollars are not for the tax to the Pope—they are for extraordinary expenses.

In short, the poor fellow is obliged to pay; and all the exemption, so pompously written, consists in 3 pauls, which are equivalent to 30 cents American money.

What say ye, O reverend theologians of the *Freeman's Journal*? Are not these things so?

In successive letters I will detail other facts, which will do well to write in the just but severe history of Popery.

AN ITALIAN.

WINDHAM COUNTY, CONN.

To the Editors of the Independent:

GENTLEMEN:—The Temperance question in Connecticut received an adjustment, at the last spring's election, not destined to be final. The defeat was esteemed a victory, and the legislature which refused to give us a "Maine Law," but contrary to our wishes let loose the circus to prey upon our cities and villages, ought not to expect long continued popularity. Well is it said, "We asked a fish and they gave us a serpent." The influence of the recent Temperance laws in Massachusetts and Rhode Island is already felt for evil in our border and many other towns. Shops are built upon 'the line,' which is said no longer, as in Euclid's day, to possess 'length without breadth,' but to be 'a space between two adjoining states sufficiently broad to afford a ——— for any number of dram shops.'

Temperance men are, however, neither few nor discouraged. They are quietly mustering their forces for another campaign. In imitation of their friends in other states, they are determined to persevere till they too succeed. Some of the recent elections in this quarter show them to be in earnest. No county is more exposed than Windham; yet if every part of the state were as vigilant and active as this, the issue would not long be doubtful.

And in this connection it is worthy of notice that the letters of "C." in *The Independent* on Sabbath-breaking railroads enhance the interest of the Temperance question; for all experience testifies that Sabbath-breaking follows as certainly from licensed and unlicensed dram shops as disaster and death from steamboat racing. No country town is safe from disturbance on the Sabbath if alcoholic drinks can be obtained there, providing a railroad makes it on that day a suburb of a city or large village. Mr. "C." is substantially seeking the same result when applying the relentless screw of Conscience to the self-complacency of Sabbath-keeping directors of Sabbath-breaking railroads, as when years ago he hurled such terrible missiles against the walls of that world-renowned distillery. It is hoped that he will not "cease firing" till, as relates to this country, Sabbath-breaking railroads and licensed dram shops exist only in history.

The Consociation of this county, at its late annual meeting, after a full report from pastors and delegates, unanimously adopted the following:

Whereas it appears from the reports now given of the state of things in our churches and parishes, that the liquor traffic goes briskly on under the existing license laws of this state, therefore

Resolved, 1. That in the judgment of this Consociation the interests of religion and morality imperatively demand a law embracing the leading features of what is known as the "Maine Law."

2. That we, the pastors and delegates composing this Consociation, will strive in our respective spheres by public and private efforts to secure the passage of such a law.

3. That in view of the efficient and successful labors of Rev. Cyril Pearl as a Temperance lecturer in this and adjoining counties during the last winter, we are pleased to hear that the State Central Temperance Committee have invited him to labor in the state during the coming season, and we will do what we can to assist him in his work.

A fourth resolution provides that the foregoing be offered to *The Independent* and other papers for publication.

Mr. Pearl is a native of Connecticut, but has resided for the last twenty-five years in Maine, where he is widely known as a zealous, self-denying pastor, and an indefatigable laborer in almost every good cause.

The churches of this county have generally enjoyed no marked effusion of the Spirit during the past year. Several of them, however, have obtained settled pastors, but others have or are about to lose theirs. The decreasing population and diminishing resources of several agricultural towns, threaten to work serious evil to the churches. Perhaps an increased attention to scientific farming may render these rocky hills so fruitful as to induce our young men to stay at home and till them. No other remedy seems half so practicable. But one effect of this drain upon the churches is a frequent change of ministers. One who has been in his present position less than five years, finds that of the 27 churches in the county only 8 have pastors installed before himself, and only three of those eight were installed four years before him. In other words, only three churches in the county have been favored with the labors of their present pastors nine years, and only eight five years. Not a very pleasant fact, but one that concealment will not annihilate. But before any charge this growing instability to ministers, let them hear a venerable, faithful father say that his people are as self-denying as most others, and that by the aid of the Conn. Home Missionary Society they pay him $250 annually. Upon this himself and wife contrive to live, since their daughter supports herself, and for ten years has not asked them even for a pair of shoes. Let it be understood also that many similar cases can easily be found. Is it strange, then, that ministers are asking for higher salaries, or that the sons of ministers, who have seen the patient, unrequited toil of their parents, are slow to enter the sacred office? There is a great wrong somewhere. Something must be done speedily, or many of the smaller churches of New England—of other denominations as well as our own—will call in vain for men to break unto them the bread of life. It is hoped that the action of the Albany Convention, calling upon the *churches* to look out and help suitable young men in preparing to preach the Gospel, may awaken a deep and permanent interest in this whole subject.

WEAMANSETT.

IRELAND—ENGLISH TYRANNY—A CATHOLIC CONFEDERATION.

BY OUR ENGLISH CORRESPONDENT.

A very large and almost unmanageable mass of printed matter, relating to the religious, political and social condition of Ireland has recently claimed public attention. The Roman Catholic Archbishop of Tuam—"the great prelate of the West"—has addressed a very long letter to the Prime Minister, which reveals, through the haze of rhetoric and declamation, somewhat of the ulterior aims of the Irish priesthood, and manifests a more intense anti-Protestant spirit than has hitherto been displayed. This is evidently called forth by the extraordinary religious movement which has been in progress in the west of Ireland for the last three years.

There is also a "report of a tour made by the Bishop (Protestant) of Tuam" through parts of his diocese, in July and August. This document is of the dryest possible character—it is little more than a list of places and a bare record of public acts, and of numbers. There is no description of any kind, no expression of sentiment: it is a mere statistical catalogue. But the facts are eloquent.

Next we have the pastoral address of the Roman Catholic Bishop of Dublin, just issued to his clergy, and announcing the commencement of a jubilee granted by the Pope. This document has its significance, though carefully avoiding direct political reference. Then there has been a Letter to the Prime Minister by the most extravagant of Irish writers, a Dr. Cahill, who is intensely Irish, and would really seem to utter the most manifest extravagances and untruths without the least consciousness that he is doing so. He contrasted the piety of President Napoleon, who stopped in his progress and did reverent homage to a procession and a cross, with the impiety of the procession-proscribing English minister. He boasted that the Prince-president would read and approve his letter, and respond to it, though it went the length of invoking the aid of Catholic France and Europe against England; and, strange to say, the Paris *Patrie* did translate the Irish letter, and appeared to receive with equal zest the insults to Protestant England, the prostrations before the pious Prince, and the offer of the ardent love and devotion of a million of his countrymen to the Prince.

Another noticeable and significant publication is the Letter of an Irishman in France to a Catholic Journal in London, in which the undisguised treason of Dr. Cahill is reproduced, and a Catholic confederation against Protestant States, and England particularly, is foreshadowed and reckoned upon.

Of a very different character is a series of Letters from Ireland, twenty-two of which have appeared in the *Daily News*, and which would enrich the columns of any New York daily paper. These letters discover great powers of observation and of description. The style is easy and natural. There is the eye of the artist for external nature, and the quick observation of the student of humanity and a readiness to appropriate facts illustrative of the social economy and habits of the people. The series has been publicly attributed to Miss Martineau, who, with a host of other tourists, is now in Ireland; but I believe the writer to be Mr. Hepworth Dixon, the biographer of HOWARD and of PENN. The writer is evidently "of no particular religion," and though struck by some of the religious phenomena now exhibiting, in the distrust of the priest, in the reformation movement, in the remarkable aptitude for religious controversy, would rather have Protestant and Catholic good neighbors under the influence of cold indifference in religion, and have the state take the Catholic priests into pay. The writer appears to be chiefly struck by the immense natural resources which Ireland everywhere discloses, and the incapacity of the people to improve them.

Besides this abundant natural wealth he shows that there is an enormous amount of Irish capital, largely invested in the English funds; that the Irish farmers have been by far the chief purchasers under the encumbered estates act; that the *signs* of extreme poverty must not, in many cases, be taken as truly expressing the fact, for comparatively wealthy Irish will conceal their wealth, and assume the appearance and resort to the practice of mendicants. And that amidst the improvements indicated in many directions there yet remains enough to make one despair for a large portion of the Irish; and this wholly irrespective of political causes, or causes which are supposed to come within the scope of legislation and the powers of Government, as ordinarily exercised.

The present writer believes that next to any great and pressing home question, there is nothing more important than that there should be an enlightened and intelligent American opinion upon Ireland. It is more than an Irish or an English question. Catholic Europe is being invoked against England, as the "tyrant" of Ireland; and it is openly assumed that the United States will be drawn into the anti-English League. This is the faith and the hope of the Irish priesthood, now exasperated by poverty, and by the conversions to Protestantism in the West; and these wishes and expectations even find a place among the more subdued and sober English priests, under the influence of rampant Ultramontanism.

It avails not for the liberal Englishman who for half a century, perhaps, has advocated the interests of Ireland,—it avails not for him to say,—You have now perfect political equality,—you have free municipal institutions,—you have a free press, free to licentiousness and undisguised treason,—you have large exemptions from taxation, so that the taxation of Ireland is 10*s. per* head, of the population, while that of England is from six to eight times the amount,—that while London and the English counties and boroughs pay the charges of their police, the cost of that of Dublin, and of Ireland generally, is thrown upon the treasury,—that "grants" without end are exclusively made to Irish institutions, and to Irish works and public improvements. It is in vain for him to plead, that English humanity, in spite of the opposition of Irish patriot and Irish landlord, placed the barrier of a poor law between starvation and the millions, and founded beforehand a system which in the terrible period of famine lessened the fearful amount of misery. The efforts of the English Government and people on behalf of a famine-stricken people, though these efforts are unexampled in history for extent, may not be accepted as expressing something different to "hatred" for Ireland. A powerful liberal party in England, though not a majority, have for years demanded the secularization of the property of the Irish Established Church, but this does not suit the views of the Irish priesthood, which now, by the mouth of Archbishop McHale demands the whole of this national property for Catholic uses exclusively. All these things avail the English liberal nothing: and it is a fact of some value that many of this class, who have been the best friends of Ireland, are now repelled and almost compelled to be anti-Irish from seeing that the baseless cry of "English Tyranny" is but a watchword under which the most terrible form of tyranny is advanced, and the subjugation of Governments and people to the priesthood intended.

It has been found to be literally impossible, after listening to eloquent denunciation and terrible recrimination, to obtain from an Irish advocate direct answers to the plain question:—What is the tyranny, or what specifically are the tyrannies, the acts of injustice inflicted by the imperial parliament? The laborious English people have paid twelve millions sterling a year for Irish produce, most of which might have been bought much cheaper in the United States. They earn and buy and wear the linens, the lawns and the "French cambrics" of Ireland: they, by their enterprise, skill and industry, have made homes, found work and wages for hundreds of thousands of Irish in England; and while every session of parliament produces acts specially designed to advance Irish interests, and while every parliament, every ministry, in every budget exempts Ireland from taxes borne by Englishmen, not a single act of Parliament can be pointed to, discriminating *against* Ireland.

"Ireland has landlords." Has not England the same, with landlord's 'rights,' and 'wrongs,' game-laws included?—though as yet England has not the "justice" of an encumbered estate act,—but this has not ruined England. Has Ireland a church established by law? and has not England? And can it be pretended that the existence of clerical landlords in either country, is the cause of social demoralization and extreme physical degradation and suffering? If the united church of Great Britain and Ireland were to be de-nationalized to-morrow, church-property confiscated, and the landlords suffered to seize the rest of the tithes, would either the people of England or of Ireland be benefited, as to their physical condition? Surely not a jot.

If, then, there is to be a Universal Catholic Confederacy against England, of which America is to be a member, and English "tyranny" is to be the plea and justification, the free, Protestant citizens of the United States at least will demand that the indictment be clearly framed, and every count fairly "set down."

It was intended to have cited here portions of some of the documents and letters which have been referred to above, but the space already occupied requires their omission, and space will be craved for them in another communication.

AGRICOLA.

LETTER FROM AN AMERICAN IN ENGLAND.

MANCHESTER, Oct. 8. 1852.

"Uncle Tom" in England is everywhere; it would tire you to recite his visits and doings; and one thing is certain, whatever they may prove about its authoress, she herself could not destroy her book, nor stop mankind from reading it, and crying and laughing alternately over it. I fancy Mrs. Stowe knew about as much what she was doing when she was writing "Uncle Tom," as John Bunyan did when he wrote "Pilgrim's Progress" in Bedford Jail. Both, no doubt, both laughed and cried over their own work; and our Maker having fashioned our hearts alike, we laugh and cry too when we read them. The deep religious feeling "Uncle Tom" excites, is illustrated by the following anecdote. Mr. H., a rich gentleman in this town, said the other day, that all his life he had been opposed to missions *on principle!* He read "Uncle Tom," and he declared it shook his principles, and the next Sunday the missionary box came around he put in liberally. One almost envies Mrs. Stowe her silent visits into the palace of Queen Victoria, the castles of earls, dukes and lords, the mansions of the rich and the cottages of the poor, and by the agency of "Uncle Tom" she preaches the Gospel to all classes; and while she kindles into a flame our sympathy for the slaves, she also brings our spirit into close and effectual contact with Divine truth, and that, too, when the heart is open. Ritual Christians won't like it, but vital Christians will; priests in robes dispensing a wafer-god, won't like it; but one whose heart the Lord has touched will. One who goes to the bishop to get regenerated by baptism may get no comfort from it, but a disciple in trouble will go and *abide* at the cross where "Uncle Tom" got comfort.

I cannot express to you the fullness of the conviction I have as to the great work "Uncle Tom" is doing in the English world for vital godliness, as distinguished from formalism. The other Sunday, Dr. H. of this town began his sermon with these words, "As 'Uncle Tom' says, it is a great thing to be a Christian." I venture to say that this book has prompted and furnished materials for thousands of sermons. I shall not dwell upon the "Uncle Tom" literature now in vogue here, because you will get it from the newspapers. But I desire to assure Mrs. Stowe, if she was here and saw and heard what is passing around us, she would think that for any labor she has had in writing that book, or any lawsuit she has been threatened with, her trouble is a thousand fold repaid.

All matters of a business nature are proceeding prosperously in England. Prices of everything are steadily rising. Breadstuffs are up twenty per cent. within two months. Fine cotton yarns 80 to 150 are up one to two shillings per pound and now paying enormous profit. The stocks of manufactured goods were never so small as at present. Iron has gone up twenty-five per cent. Wages of all sorts are up 10 to 15 per cent.

What will be the upshots of it? These are questions hid in the future. If Europe remains quiet, it may go smooth for a while; if war comes on prices will fall terribly. If for any reason the interest of some of these American bonds now so current in London should not be provided for, they would stop selling and be bundled back to New York to sell for what they would bring. If gold from California and Australia should not come in as fast, a great advance in money would occur. It appears to me a time when prudent merchants should go no deeper in debt, but get more out of debt. For if a man has a competency, why should he risk that for more? But what has been will be, and there is nothing new under the sun. The crisis will come when vast numbers are unprepared for it, and then commercial disaster will ensue.

WATCHMAN.

"THE THREE GRAVES."

INSCRIBED TO THE REV. JOSHUA LEAVITT OF NEW YORK, BY HIS FRIEND, JOSEPH WARNE.

VENTNOR, ISLE OF WIGHT, SEPT. 1852.

When the long absent man returns to the place of his birth and the home of his childhood he finds it difficult to reconcile the actual present fact with the cherished pictures which for years have hung up in the chambers of his memory. There is the town, the street, the garden, the house, and perhaps the very chair, in which he sat, a child. Yet though the same it is not the same; all would seem to have contracted, and, it may be, that the tall man finds himself obliged to bend beneath the porch, or doorway, which in memory was high above his head, and he almost wonders that he has to do so while he lows and enters. A similar process, but of a deeper and more extensive character, appears to pass in the mind of the American on visiting the old country; his father's country; the mother country. England is his,—her history, her monuments, her literature are his; nay, the living people are bone of his bone and

a few exceptions, this has been the position taken by the papers of the two denominations. Till very recently it has been regarded in New England as a breach of the peace, for a newspaper to plead for sustaining Congregational principles, and to give voice to our injured missionaries at the West. For the sin of promulgating just the same views which have now been adopted by acclamation in the Albany Convention, and hailed as a just thing by thousands of new converts to them, we have been denounced as sectarian, and frowned upon as introducing needless divisions. We think we do not speak extravagantly, when we say that we have in former years lost thousands of subscribers as the penalty of advocating the principles, which, having been adopted by the Albany Convention, now appear to be unanimously received in New England; and now we have a rich reward in the ascendency of principles for which we have labored and suffered long.

While sitting in the Albany Convention, we clearly recognized the hand of Providence in the concurrence of events to the issue to which the Convention came. We were content to sit still and see the salvation of God; and we were constantly conning the stanza—

> "Though seed lie buried long in dust,
> It sha'nt deceive the hope,
> The precious grain shall ne'er be lost,
> For grace insures the crop."

Casually meeting one of the western brethren, with whom we had counseled and labored in the early part of the movement,—meeting him in the Albany Convention, while the Convention were with great zeal passing these measures, we both commenced the same instant and on the first salutation, to repeat the above stanza.

A few weeks ago, while many doubted of the expediency of the Albany Convention, and were dreading ill results from it, attempts were made to throw the odium of the authorship of it upon us. We explained and showed how little connection we had with the immediate calling of it, and what we actually had with the causes which led to it. But we then said that we were quite willing to accept the paternity of it, if it should be ascribed to us; for we expected very happy results from it, and, to say the least, we are now relieved from any great burden of responsibility in the case.

Some of our western brethren expressed disappointment, that we took so little part in the proceedings of the Albany Convention. It was enough to reply to this that we had no occasion. We saw the work that we wished to perform carried forward by others, better than we could do it ourselves; and having done fully our part in sustaining these principles, we were quite willing to stand aside, and see it better done by others, some of whom but recently stood in a position of antagonism to us. We judged, that in such circumstances, our most effectual way of serving the cause, was in the humble office of a reporter, preparing to spread before the churches the words and resolutions which were destined to produce so wide and happy an impression.

And now that the revolution has been effected in the public mind, and it has been received as an established fact, that Congregational churches may, and ought to be planted in the West, and that it is no sin to plead for such a thing, it might be interesting to write the history of this revolution. And if time and opportunity shall serve us—a matter about which we have some doubt—we may undertake something of the kind.

The Independent.

NEW YORK, THURSDAY, NOV. 4.

CHANGE OF TERMS.

By reference to the head of the first column, our readers will perceive that we have somewhat altered the terms of our paper. The object is to induce subscribers to be prompt in renewing their subscriptions. We shall adhere strictly to the rule of charging *fifty cents* additional, when advance payment is not made within three months. Subscribers will also please take particular notice of the "Liabilities of those who take newspapers."

Our list has received an addition, exclusive of all stops, of nearly four hundred, within the past three weeks.

Many thanks to our friends for their kind aid in extending our circulation. May we not ask their continued influence in our favor?

PERSEVERANCE IN WRONG.

The *New York Observer* was established in 1825 by S. EDWARDS MORSE, Esq., with whom, soon afterwards, his brother, RICHARD C. MORSE, Esq., was associated. These names are worthy of an honorable place in the history of American journalism. To this day the *New York Observer* bears at the head of its columns, the legend, "Sidney E. Morse & Co., Editors and Proprietors."

It should be remembered however that the Brothers Morse are editors of that journal, only in the sense of the law maxim, *Qui facit per alium, facit per se.* Those gentlemen are properly responsible for it, as proprietors rather than as editors. If any line from either of them has appeared in its columns for the last twelve months, the fact, so far as we know, remains among the secrets of the office. The actual editor is the Rev. SAMUEL IRENÆUS PRIME, an ordained minister, as we understand, of the Old School Presbyterian Church. We depart from the usual custom in thus mentioning names, because it is necessary in the present instance in order to avoid the appearance of a disagreement with those truly respectable gentlemen the chief proprietors and nominal editors of the *Observer*.

Two weeks ago we had occasion to lay before our readers the *Observer's* new definition of the words *Abolition* and *Abolitionism*, and the distinction which it says is "wide and marked" between the Abolitionists and the Anti-Slavery men of the North. The former, it says, are "the men who reject the Gospel as the best remedy, [and] who wish to withhold the Gospel from the Southern churches until they [qu. *Who?*] abolish slavery." It refers expressly to Pres. Blanchard, of Knox College, and Rev. H. W. Beecher, of Brooklyn, by name, and to the majority of the Committee on the Home Missionary Society in the Albany Convention, as Abolitionists in this sense, "technical Abolitionists." It affirms that the resolution which the majority of that Committee reported, on missions in the slaveholding states, is "the *extremest* view of *ultra*-abolition, and that it" expressly forbids preaching the Gospel to slaveholders. That whole statement in regard to the majority of the committee, and in regard to what they intended by their report, we pronounced to be "a gross misrepresentation of the fact." We said, and we say again—

"The editor of the *Observer* knows perfectly well that Pres. B., and all who are of his way of thinking, hold a principle exactly the opposite of that which he imputes to them. Their principle is that the Gospel is the remedy for slavery; that it ought to be preached faithfully to all slaveholders; that it is *not* preached faithfully where slaveholders are permitted to think that they can be Christians, and can be admitted to communion as such without giving freedom immediately to their slaves. They have withdrawn from co-operation with the Home Missionary Society not because it preaches the Gospel in the South, but because in their opinion it does *not* preach the Gospel to slaveholders."

In reply to this, the *Observer* of last week quotes from the remarks of Dr. Bacon in the debate on that report, as follows:—

"I feel that the objection of the chairman of the committee against the resolution proposed by the majority is entirely valid on this point, that instead of looking to the fitness and fidelity of the missionary whom the Missionary Society is to employ and commission, it looks to the state of discipline in the church in which the missionary is to labor. *Whether intended or not* by the committee, the language of the resolution does say, in effect, that *we are not to send the Gospel to a church in which there are members who hold and use slaves for their own advantage, till that church shall have first reformed its discipline and its morals. That is the very point of the resolution, as reported.* Let me ask then, Are we not to go into all the world and preach the Gospel to every creature? But how shall we go into the State of Missouri and preach the Gospel, if we must needs insist that the churches to which we preach it *shall first come right on that cardinal point of Christian morality*, on which, more perhaps than on any other point, they need to be instructed and enlightened?"

We leave the emphasis here precisely as the *Observer* has adjusted it. The reader, with half an eye, will see in the words, "*Whether intended or not*," the implication that the construction put upon the resolution was repudiated by those who had framed it, and who had supported it in the debate. Nor can the reader fail to see a wide difference between Dr. Bacon's representation on the one hand, viz., "The language of the resolution does say, *in effect*, that *we are not to send* the Gospel to a *church* in which there are members who hold and use slaves for their own advantage;" and the representation of the *Observer*, on the other hand, viz., The resolution "EXPRESSLY forbids *preaching the Gospel to* SLAVEHOLDERS," and the majority of the committee are "men who reject the Gospel as the best remedy, [and] who *wish to withhold* the Gospel from the Southern churches till they abolish slavery." To take ground which implies "*in effect* that *we* are not to send the Gospel to a *church* in which there are members who hold and use slaves for their own advantage," is one thing; and to adopt a resolution which "*expressly forbids* preaching the Gospel to *slaveholders*," is manifestly enough another thing. But the *Observer* adds to the above quotation the following commentary:—

"The resolution thus criticised by Dr. Bacon, is *the* one 'supported' in debate by Messrs. Blanchard and Beecher, and no one else, in that whole body of 500 men. Of course we need not say another word. '*That is the very point of the resolution,*' says Dr. Bacon; but when we say so, and condemn the principle as Dr. Bacon did on the floor of the Convention, then we are charged with 'gross misrepresentation,' and two columns of wrath are wasted upon us. We should be surprised at such a course of conduct, even in *The Independent*, had we not long since ceased to be surprised at anything from that quarter. We shall never be astonished to see anything but truth in that paper."

"Two columns of wrath"! It seems then that the *Observer* appropriates to itself the whole of our long homily on "Calling names." We had no such thought. A multitude were in our minds to whom a discourse on that topic might be useful, and we only adverted to a recent and somewhat public instance on the part of the *Observer*, for the sake of illustrating a general principle. We are happy to acknowledge the editor's quickness in applying the whole discourse to himself. This sensibility of conscience in a hearer is sometimes regarded by preachers as a sign of grace. And yet when a hearer, whose conscience applies the whole sermon to himself, becomes so excessively angry, as the *Observer* seems to be in this instance, there is indeed too much reason to fear, that so far as his improvement is concerned, the whole sermon is "wasted."

"The resolution thus criticised by Dr. Bacon, is" indeed "the one 'supported' in debate by Messrs. Blanchard and Beecher," but *how* did they support it? By professing and maintaining the principle which the *Observer* imputes to them? What said Pres. Blanchard? "The father [Dr. Peters, chairman of the committee] tells you that the majority [of the committee] are unwilling to send the Gospel till those churches are converted from their sins. *So far from this being the object of the majority, the object is this: to send a missionary to those churches to convert them from their sins, and to send him under such circumstances as promise their conversion. We wish to send more missionaries into slaveholding states, but not to preach and administer a slaveholding discipline.*" What said Mr. Beecher? "I wanted to say, [in the report of the committee,] *not that slanderous thing*, that we did not want to send the Gospel until the slaveholders were converted from slavery, *because that point was made by me explicitly* [in the committee] *that we thought they needed the Gospel.*" And yet the *Observer* persists in the representation, that these two gentlemen particularly, and the majority of that committee generally, are "men who reject the Gospel as the best remedy, [and] who wish to withhold the Gospel from the southern churches until they abolish slavery." We would willingly believe,—and, so far as belief in such a case is voluntary,—we will and do most potently believe that the editor of that journal is stupid enough not to know that such a representation, intelligently made, is nothing else than knavery.

It will be remembered that in closing our remarks on the *Observer's* new distinction between Abolitionism and Anti-slavery, we professed some desire to know whether the editor of that journal is willing to adopt the unanimous resolution of the Convention as the expression of his own views; and also whether he professes to be an Anti-slavery man in the sense in which he distinguishes Anti-slavery from Abolitionism, and whether the *New York Observer* is an Anti-slavery journal. The editor says, "We will answer the inquiry with great plainness and pleasure," and then proceeds to dodge the question altogether. He makes a quotation from Dr. Bacon's remarks—a quotation that says nothing on the points now in question—nothing whatever on the resolution which was afterwards adopted by the Convention—nothing having the remotest bearing on the meaning of the word Anti-slavery as used by the *Observer*, and then adds,

"Just our position to the letter. We have written out our opinions, and expressed them a hundred times. We hope the Editor of *The Independent* is answered to his mind."

The editors of *The Independent* are not answered at all. The present editor of the *Observer* dares not answer plainly and directly, the simple question, "Whether he is willing to adopt the unanimous resolution of the Convention as the expression of his views." And yet some inklings of what answer he would give if he dared, may be gathered from another article in another part of the same paper,—an article which it will be more convenient for us to notice in another part of this paper.

NEW YORK OBSERVER ON SLAVERY.

"The Albany Convention on Slavery" is the title of a leading article in the *N. Y. Observer* of last week. We had said, "If the *Observer* finds occasion to advert to the subject again, we hope the editor will say *explicitly* whether *he* is willing to adopt the unanimous resolution of the Convention as the expression of his own views." Having made some faint show of answering that question without answering it at all, the editor returns to the subject in the article now referred to. He professes to have received "many communications" from "distinguished Congregational clergymen and others, in reprobation of the action of the Albany Convention on slavery." Whether the reader accepts this statement as literally true, or withholds his belief, he will hardly fail to infer from it what course the *Observer* is likely to take. Nor will his inference be contradicted if he reads the article through. The editor is quite himself, from first to last.

"The result," he says, "does *not* give satisfaction to the *conservative* men."—And who are they? Is not he one of them? "Nor," on the other hand, does it give satisfaction "to the Abolitionists," viz., "the men who reject the Gospel as the best remedy." "There *would* be therefore reason to hope that it is not far from right. But the circumstances under which the resolution was adopted, should be distinctly understood," &c.

Accordingly the *Observer*, by way of coming to the point, expatiates on the character of the Convention; it repeats with variations of expression and increase of bitterness its oft repeated misrepresentation about the majority of the committee, and the resolution by them proposed, on missionary aid to churches in the slaveholding states; and at last having mentioned the recommitment and the fact that the end of the third day of the session had been reached, it says—

"Members were impatient and the Convention adjourned, making the subject the order of the day for nine o'clock on Friday morning. But at the close of the Communion season on Thursday evening, the Committee reported unanimously, and without debate, and their resolution was adopted."

The *Observer* does *not* say—what was not indeed pertinent to its purpose, though very important to a fair representation of the facts—that Dr. Peters, the chairman of that Committee, announced, with a distinct and impressive emphasis, before reading the report, that the Committee "had come to an *unanimous and cordial agreement* on the question that had been referred back to them." It also omits to say, what is equally important, that the resolution then reported was *unanimously* adopted by the Convention, and with a heartiness and joyfulness which found utterance immediately in a united act of prayer and of thanks to God for his grace that had brought them to so happy a result.

We come at last to the resolution itself which the *Observer* has the fairness to reprint, and which is worthy to be reprinted once more in our columns.

"That in the opinion of this Convention, it is the tendency of the Gospel, wherever it is preached in its purity, to correct all social evils and to destroy sin in all its forms; and that it is the duty of missionary Societies to grant aid to the churches in slaveholding states, in the support of such ministers *only as shall so preach the gospel and inculcate the principles and application of the gospel discipline*, that with the blessing of God, it shall have *its full effect* in awakening and enlightening the *moral sense* in regard to slavery, and in bringing to pass the *speedy abolition* of that *stupendous wrong*; and that wherever a minister is not permitted so to preach, he should, in accordance with the directions of Christ, in such cases, 'depart out of that city.'"

This is the resolution. Is the editor willing to adopt it as the expression of his own views? Now surely he will tell us. Let us see.

"So far as we know, it is the opinion of all Christians that the influence of the gospel is to promote the 'speedy abolition' of all evil: but how speedily this result is to be reached, will be determined by circumstances. That the gospel will eventually triumph over all error and vice, and that every man will love his neighbor as himself, is our firm belief; and that if ministers will not be suffered to preach the gospel in its purity, they are divinely permitted by their Master to go elsewhere, we are equally sure. But we have no doubt that the gospel is preached with as much purity in New Orleans as in Boston, in Charleston as in Hartford, in Baltimore as in New York. And that it is attended with the Holy Spirit in the slave states, as often and as abundantly as in the free, the records of revivals will incontestably prove. That there are 'stupendous evils' in the system of slavery none will deny; and that these evils are to be removed under the power of the gospel, we have not a doubt. How many years are to drag their slow lengths along ere that day comes, is known only to Him in whose sight a thousand years are as one day."

How beautifully he dodges! Say, reader, does he come to the point like a frank and fearless man? The key to the whole resolution—that which opens the meaning of every other part—is in the words, "*the speedy abolition* of that STUPENDOUS WRONG." The Gospel, where slavery exists, is to be so preached—the principles and application of gospel discipline are to be so inculcated—that with the blessing of God, the Gospel shall have its full effect in awakening and enlightening the moral sense—not only in regard to certain *evils* incidental to slavery and, as some say, wholly separable from it—but in regard to SLAVERY itself. The Gospel is to be so administered that with the blessing of God it shall have its full effect in bringing to pass the speedy abolition not only of certain evils incidental to human depravity in all lawful relations, but of slavery itself, *that stupendous* WRONG. What says the *Observer* to all this? "That there are 'stupendous evils' in the system of slavery, none will deny." Who has said anything about "stupendous *evils in* the system of slavery"? The Convention speaks not of *evils in* the system of slavery—which Dr. Parker says are all separable from it—but of *slavery* itself, the system in which those evils inhere; and, in full accordance with the authoritative declaration of the undivided Presbyterian Church, and of both the fragments since the separation, it pronounces slavery "a stupendous wrong."

The *Observer*, then, carefully avoids committing itself for the resolution unanimously and cordially agreed upon in a Committee of which Dr. Peters was chairman, and unanimously and joyfully adopted by a Convention which included not only the editors of *The Independent*, but the "old school" editors of the *Puritan Recorder*, and not only the obnoxious house of Beecher, sire and sons, but such fathers in the churches as Drs. Humphrey, Porter, Hawes, Linsley, Calhoun, Storrs, Allen, Dimmick, Woodbridge, and scores of others, old and young, titled and untitled, of known conservative character. Our Congregational friends who continue to read that journal for the sake of "*auld lang syne*," will look along its columns in vain, so long as it continues under the influences which now control it, for any manly avowal of such doctrine as Samuel Hopkins preached in the slave-holding state of Rhode Island and the slave-importing town of Newport, eighty years ago, or such as Ezra Stiles and the younger Jonathan Edwards preached in New Haven when Connecticut was a slave-holding state. With all its zeal against "the men who reject the Gospel as the best remedy," they will probably find at last that the *Observer* holds a doctrine far short of what that ardent zeal for the honor of the Gospel seems to imply. What it means is probably nothing more than that the Gospel is a remedy for the cruelty, the capriciousness, the excessive rigor of masters, just as it is a remedy for the indolence, the insolence, or the thievishness of slaves—a remedy for certain *evils in slavery*, which, it is supposed by some, may be wholly separated from it, leaving slavery itself in the form of a pure *residuum* in which there is no evil. See if the *Observer* will ever *dare* to say that the voluntary enslaving of three and a half millions of human beings, by the governments of the Southern states, is a STUPENDOUS WRONG. See if it will ever dare to say that the Gospel should be so preached in those states, and the principles and application of gospel discipline *so* inculcated, that with the blessing of God it shall have its full effect in bringing to pass the speedy abolition of slavery.

No! Instead of this the readers of that journal will be likely to see it working, after its own fashion, against that resolution, and trying to identify it with certain obnoxious peculiarities of opinion and action. They will be likely to see it studiously confounding the position that slavery is a stupendous wrong, with the position that all the guilt of the stupendous wrong rests, in every instance, on the individual master. But if ever they see the *Observer*, under its present editor, holding forth, clearly and unequivocally, the doctrine that the Gospel faithfully preached and administered, is the great remedy not only for certain evils in slavery but for slavery itself—if ever they see it applying that doctrine so as to awaken and enlighten the moral sense of its southern readers—they will be likely to infer that something has happened to the editor.

NEW YORK AND BROOKLYN ASSOCIATION.

The Congregational Association of New York and Brooklyn convened for its semi-annual meeting at Flushing, L. I., Tuesday, Oct. 19th. Messrs. Atkinson, Backus, Coe, Lansing, Storrs, Ray, Grinnell, Belden, Waldo, Woodruff, Armstrong, Stoutenburgh, Charles Beecher, Reynolds, Eggleston, and Ross, were present, with several ministerial brethren from other bodies. In the evening of Tuesday, the Associational Sermon was preached by Mr. Storrs, from Acts 26: 19, 20; on the Purpose and Method of the Gospel. The morning of Wednesday was devoted to the usual public meeting for conference and prayer, accompanied by a report from each member of the Association present of the character and the promise of his special field of Christian labor. The meeting was an eminently serious and devout one; full of quickening suggestion, and of earnest Christian feeling. The summer vacations having intervened since the last meeting, there was not much of special religious interest to be communicated; but the members of the Association all felt that it was good to be thus brought together, in prayer and counsel; and that their common end in life, their common experiences in the effort to realize this, and their common hopes concerning the Hereafter, constituted a bond of the highest and most real and permanent union.

The following Resolutions were adopted, for the further promotion of the interest and the usefulness of future meetings:—

First. That we will make such meetings a subject of special prayer and meditation; and that we invite the same preparation on the part of the church with which we may be about to meet.

Secondly. That, ordinarily, our meetings continue through the second day; and that the members feel themselves bound to attend all the meetings, and remain till the final adjournment, unless leave of absence is obtained from the body; and, further, that in case the Pastor and people, with whom the meeting is held, shall desire to hold religious services on a second evening, they be encouraged to expect assistance in so doing.

Thirdly. That in connection with the account of the State of Religion in the churches, every member be expected to give an account of his labors as a minister of Christ, stating, as far as may be deemed expedient, his encouragements, his trials, and his personal Christian experience.

Fourthly. That for each regular meeting there be assigned to be read:—

1. An Answer to some question in Theology; or, a Discussion of some Doctrine.
2. A Review of some published Work; or, of some existing Controversy.
3. An Exegesis of some passage from the Scriptures.

These exercises may be followed, too, by a general critical Review of the exercises of the meeting; or, by the discussion of special practical questions, presented by members of the Association.

These Resolutions having been adopted, the following themes were assigned for treatment at the next meeting, in April:—For Exegesis, 1 Peter 3: 18, 20, to Rev. S. Backus; for Theological Discussion, "The Intermediate State," to Rev. R. S. Storrs, Jr.; for Review, the Modern "Spiritual Manifestations," to Rev. Charles Beecher.

A letter having been addressed to the Association by a lay brother, on the subject of the present state of Religion in the churches, and on the expediency of instituting social circles of prayer throughout the churches, the following Report was adopted, and ordered to be published:—

A communication having been addressed to the Congregational Association of New York and Brooklyn, by a respected Brother in one of their churches, touching the too frequent want of fidelity among Christians, in the discharge of their obligations towards one another as well as towards the world,—and also respecting the practicability and the desirableness of instituting throughout the churches small social circles-of-prayer, auxiliary to the larger and stated assemblies of the church, as at least a partial remedy for these evils and a safeguard against them—the following Resolutions were, after discussion, unanimously adopted by the Association:—

RESOLVED; That we view with deep concern the manifold and rapidly increasing incitements to worldliness, and to the neglect of Christian duty, with which the present tendencies of Society, especially in large cities, are surrounding Christians; and that we see,—in the too frequent neglect of personal religious duty, and especially of personal effort on the part of private Christians for the conversion of men,—in the increasing want of the diligent and systematic religious training of children by their parents,—and in the prevalent though silent disposition to regard the ordinances of Christian Worship rather as social and intellectual luxuries, to be enjoyed at pleasure, than as the necessary conditions of spiritual life, to be used intelligently, and to be made as universal as the light or the air—signs of great and alarming peril to the cause of Christ, and of his Kingdom among men.

RESOLVED, further; that, nevertheless, the history of God's dealings with his churches in this vicinity during the last year, not less than the uniform and unquestionable tenor of his promises and instructions, gives assurance that He is more willing to bless his churches than they are to be blessed; and that He is able to gather to Himself, out of all the wickedness of the world and the sluggishness of his people, the richest trophies of his truth and grace.

RESOLVED, therefore; that it is affectionately recommended by this Association to all the Pastors connected with it, to make a great and permanent revival of the Christian Spirit and Life throughout the churches to which they minister, the subject of instant and constant prayer, and of unwearied and hopeful endeavour, until God gives it.

RESOLVED, also; that it is earnestly urged upon all Christian parents, both Mothers and FATHERS, within the limits of this Association, that they should make it their first work, as it is their first and preeminent duty, to train their children daily and faithfully in the knowledge of Christ, and in submission to him;—and it is as earnestly urged upon all Christian people, the members of our churches, that they should remember that these churches are to be 'Lights in the World,' to be 'the Salt of the earth;' that they should associate themselves, therefore, more frequently in small assemblies, for conference and prayer, and for mutual guidance; that they should be punctual and unremitting in all private religious duties, of Meditation, Study, and Secret Prayer; and that they should labor more earnestly—providing for such labor in the regular plans of their daily life, and devoting themselves to it as under the constant oversight of God—for the awakening of men to the reality and the supreme importance of Eternal things, and for the conversion of them to Christ and his Truth.

And so may God show favor to our churches; renewing them by his grace; enriching them with the knowledge of his Truth; enlarging steadily their numbers, and gathering all their members in his Kingdom at last, "in the day when He maketh up his jewels!"

The following vote was also unanimously passed:—

Voted, that whenever an Ecclesiastical Council shall meet within the limits of this Association, the scribe of said council be requested to deposit a copy of the Minutes with the Registrar of the Association.

On Wednesday afternoon the Association adjourned; the members having enjoyed highly not only their public meeting, and the opportunities of private intercourse with each other, but the hospitalities of the families connected with the Congregational Church, and the natural and art-crowned beauties of the place. Flushing is known as one of the most delightful villages in the vicinity of New York; and the Congregational Society recently established there, though small as yet, is vigorous, well-established in the confidence and respect of the community, alike fortunate in its members and in their Pastor, and certain to grow steadily to greatness and strength. The best blessings of Heaven rest upon it!

LATE FROM MR. THOMPSON.

It will be gratifying to the numerous friends of Mr. Thompson to read the following extract from a letter dated London, October 15, 1852, written by him to Dr. Bartlett, of this city. After speaking of his delightful tour through Switzerland, during the greater part of which he suffered from pains about his chest, cough, and other symptoms of a doubtful character, although his strength was sufficient for a walk of fifteen to twenty miles each day, Mr. Thompson says, "Becoming apprehensive as to the origin of my symptoms, on the 8th instant, while in Paris, I consulted M. Louis, a noble, and a most accomplished man. He assures me that my lungs are *perfectly sound*; that they are without doubt *entire in all respects*; that he detects nothing out of the way in them, and nothing which will prove serious in the throat." M. Louis, whose opinion in regard to this matter, is worthy the highest confidence, gave Mr. Thompson a written opinion, that his present sufferings have their origin in a neuralgic affection of the muscles of the chest, that this was quite curable, and by no means alarming. In accordance with his advice Mr. T. intends soon to go into Egypt, in company with Prof. Upham, who is now in London with the intention of traveling through the East.

We think that this opinion of M. Louis, corroborating as it does that of Mr. Thompson's medical advisers at home, should allay the anxiety of his friends in regard to his health.

POSTPONEMENT.

Unwilling to occupy our columns this week with too large a quantity of such matter, we postpone to another week our proposed examination of the case of Dr. Parker and his grievances. Other engagements, as our readers will observe, have supervened, and have required room and attention which we have reluctantly surrendered.

None of our readers can regret more than we do the succession of controversial and critical articles for the last few weeks. But sometimes a necessity of this kind comes upon us, as much beyond our control as a period of unpleasant weather.

OUR CORRESPONDENCE.

We omitted to say, last week, that the articles headed, "THE CATHOLIC INQUIRER," are written by an Italian refugee in this city, who was brought up strictly in the Romish faith, and his arguments are those by which his own mind has freed itself from the belief of the popish legends and fables, as well as from fears at the fulminations of the priests.

The appeal for the "Helpless Young Women" is from the pen of a lady, who now adorns the literature of her country. Our correspondent, "C. L.," is following up his developments with power.

We are amply repaid for the partial suspension of our English Correspondent's labors through his lamented illness, by the richness of his contributions on the partial recovery of his health. The view of "The Irish Question" is highly instructive, and some of its statements will be new to Americans. The first of the "Three Graves" is the precursor of two others of increasing interest.

MISSIONARIES FOR THE PACIFIC COAST.

A public meeting will be held in the Fourteenth-street Presbyterian Church (Rev. Dr. A. D. Smith's), on Sabbath evening next, at 7 o'clock, with reference to the departure of eight missionaries of the American Home Missionary Society for the Pacific coast. Statements and addresses will be made by one of the secretaries of the Society, Rev. Dr. Smith, Rev. Mr. Atkinson, of Oregon, and Rev. Mr. Storrs, of Brooklyn. These missionaries are expected to embark in the 'Trade Wind,' from this port, on the 10th instant, for San Francisco. Six of them are to be stationed in California, and two in Oregon. Two of them have been dismissed from their pastoral charge to engage in this service; two of them are recently from the theological institution at Auburn; two from Andover, and one from Bangor. They are accompanied by their wives; and two of them have, each, three children—making twenty-two of the missionary company. Their names are, Samuel B. Bell, Thomas Condon, Obed Dickinson, John G. Hale, Silas S. Harmon, James Pierpont, William C. Pond, and E. B. Walsworth.

EDITORIAL CORRESPONDENCE.

JAUNTING IN IRELAND.

An' its meeself's in ould Ireland, sure. Saint Pathrick himself was not more rejoiced to touch the sod of the Green Isle, when he came hither to convert the heathen than was I when upon a much humbler errand I landed at Portrush, by the steamer from Greenock. It was no fault of mine at all, at all, that the tidal steamer, detained by fog on the Irish coast, and by various hindrances, failed to reach her destination according to promise in proper season on Saturday night; but though neither a Puritan conscience, nor the shades of Covenanting ancestors resting hereabouts were aggrieved, nor the sleeping inhabitants of the Presbyterian town of Coleraine were scandalized thereat, it was with a strange, uncomfortable feeling, never before experienced, that in the gray dawn of the Sabbath I found myself lifting the huge knocker on the rusty brown door of the principal hotel. [*Mem.*—For physical comfort, as well as for moral reasons, it is better, if possible, never to calculate upon a Saturday night arrival, however well planned or reasonably guaranteed.] The door was opened by a portly landlord—the very impersonation of Irish politeness, and of chronic rheumatism—who, though evidently startled from a sound sleep, was ready to welcome his fog-bedrenched guest. A slattern chambermaid with huge bare feet showed us to a large chamber, whose furniture of faded finery, with its general air of negligence and cheerlessness, reminded me that I *was* in ould Ireland sure. A more familiar acquaintance with the bed assured me that I had no occasion to proceed to Egypt and Syria in order to study the natural history of the flea.

A dog-watch nap, a copious ablution and a tolerable breakfast put the physical man in better trim for the Sabbath when the day had fairly opened; and eager to attend worship in the place where, according to family tradition, a maternal ancestor—a refugee, a Covenanter from Scotland—had once preached the Gospel, I made an early sortie in quest of the scene of his labors. Though unsuccessful in this inquiry, my search brought me into contact with two delightful Sabbath-schools, which as a stranger from America I was invited to address. The children were specially interested in an account of the "boy's meetings" and the Mission schools in New York, and of our Sabbath-school missionary operations in the United States. I was particularly gratified with the Bible classes conducted wholly, or in part, by the pastors of the churches; in these a number of young persons of both sexes were receiving most thorough catechetical instruction, with proofs and elucidations from Scripture. Under such a discipline—so thorough, so kind, so paternal—they must become well indoctrinated in the grand essentials of the Christian faith. The onerous duties of an American pastor would not admit of an additional service of this description upon the Lord's day.

There are three Presbyterian churches in Coleraine, all in a flourishing condition, with convenient and attractive houses of worship, good congregations, and an able evangelical ministry. There is also a small Independent church, at present destitute of a pastor, a Baptist church, and on the northerly side of the small river that divides the town an Episcopal church, the principal attraction of which is the beauty of the grounds and building pertaining to the rectory. In the preaching that I heard, a simple hortatory method prevailed, abounding in direct illustrations from Scripture. The congregation listened to this style of instruction with marked attention and interest, comparing Scripture with Scripture according to the references made by the preacher. I have rarely seen in any country village a more intelligent and devout congregation than was here assembled. At the evening service I was unexpectedly invited from my seat in the congregation to a seat in the pulpit, and was requested to give some account of the religious condition of the United States; and though under bonds of $2,000 and upwards to my own people not to preach or to speak in public for a twelvemonth, I felt that on such an occasion and with such a subject I might talk awhile without forfeiting an implied pledge of Christian gratitude and honor. In no country has America so deep an interest socially, politically and religiously as in Ireland; and there is no country in whose religious prosperity the Christians of Ireland should feel so deep an interest as in that which gives a refuge, employment and instruction to their expatriated countrymen.

The courtesy of one of the pastors in Coleraine introduced me to the hospitality of a Christian family, and afforded me an opportunity of observing the great fidelity with which religious instruction is communicated in the family circle. The Bible and Rouse's version of the Psalms are household books, and are used by old and young, by heads of families and by domestic servants, with a lively interest and attachment.

I was indebted to the same courtesy for a rare opportunity of visiting on Monday the Giant's Causeway with a party of literary and professional gentlemen who had planned the excursion for the gratification of a Professor in Queen's College, Galway, who had just been lecturing very acceptably in Coleraine. But before speaking of this, I must say a word of Coleraine itself, and its immediate vicinity. The town wears, upon the whole, rather a shabby look, though many of its houses give evidence of prosperity and of good taste. These, however, are intermixed with squalid poverty which does not seem to be restricted to any one locality, but is encountered in a short walk in almost any quarter of the town. Coleraine suffered much through the famine; not by its effects upon the citizens of the place, but by the influx of a beggared Roman Catholic population that it brought in upon them, and who have ever since quartered themselves upon the premises as mere dependents upon the charity of others, or upon such casual employment as national works may furnish. The very liberality of the Protestant population, and the profuse expenditures of the Government during the famine, engendered in the unreflecting improvident Roman Catholic mind a false dependence upon such means of support. The pauperism that one witnesses in Coleraine was comparatively unknown a few years ago; and even now the greater part of it is to be seen upon the north bank of the river, which is settled almost exclusively by Roman Catholics, and where their church is located. In the heart of the town, however, and in immediate contact with some of the pleasantest streets and the neatest residences, are long rows of cabins one story high, with thatched roofs and floors of earth each containing but a single room, or at most but two rooms, separated by a thin board partition. Sometimes the business of a blacksmith's or a shoemaker's shop, or some petty trade, especially in liquors, is conducted in the room that is used for all sorts of family purposes; and sometimes with a capacity for stowage equaled only by a Liverpool emigrant vessel, these cabins are made to accommodate "lodgers," which fact is announced by a notice on the door-post, as conspicuous as that of a Beekman-street landlady on the first of May. In such cases, however, the cabin not unfrequently presents the dignified elevation of a story and a half, or is finished off with a loft in the peak of the roof, accessible by a ladder. In many cabins I saw but one room, used for cooking, washing, sitting, working, eating, sleeping, and all with the fewest possible incumbrances in the way of furniture, for a numerous family of men, women and children. The external appearance of these cabins was tolerably neat, for they were newly whitewashed, and the interior of some of them exhibited as much comfort as was possible in the circumstances. Some were evidently the abodes of the honest and industrious poor; others the cabins of inert and reckless beggars. For such a cabin the tenant pays about 25 cents a week; while his wages at chance labor range from 12½ cents to 35 cents a day. From the number of liquor-shops interspersed among these cabins, especially on the side of the river chiefly occupied by Roman Catholics, it was easy to see what becomes of a good part of Pat's humble earnings. I was sorry to see the respectable name of *Alexander Hamilton* connected with a license "to sell spirits and beer."

The soil in the vicinity of Coleraine is good, and the general aspect of vegetation justified the epithet of the Green Isle. Under proper tillage, such as one sees in England and the United States, it might be made to yield abundantly. As it is, fair crops of oats, flax, turnips, &c. are realized, but the potato has this year again fallen under the blight. In consequence of the uncertainty of this esculent, the attention of farmers is more and more directed to the raising of mixed crops; and since the tenure of land in the north of Ireland is more favorable than in the south to experimental agriculture, it is probable that considerable improvements will be made in the method of cultivation. A New England farmer would soon turn such land to fine account. There is no lack of good pasture land, and wood is much more abundant than in Scotland;—the principal growths I noticed were beech and fir. There are streams, also, available for mechanical purposes, and every natural provision for a prosperous community.

A peculiarity of the soil of Ireland, even in this northern extremity of the island, is the abundance of peat, which serves admirably the purposes of fuel. The appearance of a peat bog is that of an extensive morass of black mud thickly interwoven with decayed grass and roots; it is dug out in layers, and then cut into blocks about the size of a brick, and stacked away to drain;—the blacker and the dryer the better for fuel. When all the good peat has been dug out of a bog, which is usually at the depth of from three to six feet, the soil is drained and turned to grass or to agricultural purposes; frequently at that depth the decayed roots and trunks of trees, chiefly oak, are found; and various vegetable substances, the gradual decomposition of which has contributed to the formation of the bog. Peat is sold in Coleraine at about 25 cents the cart-load; but from the rapidity with which it burns it is not cheaper than bituminous coal (*not* at American prices under the tariff), except to those who have it upon their own lands and who can gather it as our farmers do their wood, at seasons when labor is of no account. It kindles very easily, and burns at first with a bright cheerful blaze and then with a steady red glow; but it requires to be often renewed. When used for cooking it imparts a disagreeable odor to the food.

At the time of my visit all Coleraine was astir with preparations for a "bazar" or a *fair*—not in which the Irish but in the American acceptation of the term—an exhibition for the sale of articles prepared by the industrial schools sustained by the Connaught mission. The town hall was appropriated to the purpose and was abundantly decorated with flowers and evergreens; in addition to the tables for the sale of manufactured articles, were tables of refreshments, and arrangements were made for musical entertainments and other suitable diversions. All the ministers of the place, the lawyers, the physicians, the magistrates, the town council, both old men and matrons, and young men and maidens, entered into the spirit of the occasion with the zest of a public holiday. Such a fair is not, as in the United States, a social and festive gratuity on the part of a Ladies' Society for some local charity or some parish improvement, such as an organ, a chandelier, a set of curtains for the church windows, a new cushion for the pulpit, or a new carpet for the minister's pew—but it is vitally connected with the improvement of society and the promotion of industry and thrift among the young. The horrors of the famine in Ireland, and the state of general destitution which the famine disclosed, led to much inquiry as to the best means of developing the industrial resources of the country and of training the nation to habits of industry. One result of this inquiry was the institution of mission schools, in which the children are taught some useful handicraft, and where especially girls are instructed in the skillful use of the needle. The products of *their* labor are disposed of at these public bazars, and hence the lively interest felt in such an exhibition by the intelligent and the Christian portion of the community. A healthful stimulus is thus imparted to industry, and a market is open for the products of honest labor. As an evidence of the success of this movement it is enough to state that during the past year salable articles to the value of $25,000 have been manufactured in the mission schools of the province of Connaught alone. These schools are under the general supervision of the Presbyterian Church. This body is devoting itself with commendable zeal to the improvement of Ireland, especially in the North and West. The practice of open air preaching—the example of which I believe was first set by Rev. Mr. King in the south of Ireland—has been systematically adopted in the northern provinces during the summer months, and with encouraging success. This open-air preaching is commonly upon a week day and is extensively advertised beforehand; the pastors of a given district itinerate for this purpose, and arrangements are made for defraying the expenses of the whole movement, as a home missionary enterprise.

The Presbyterian Church, however, has much to contend with in the existence of an

troduce his remarks with a little dissertation on the subject generally, and as it is in the United States in particular. Slavery he does not like, "because," says he, "it is not a political institution; that is to say, because it does not unite the master with the slave." He would like well enough servitude, as it exists in Russia, but not slavery. As to the objections directed against "slavery," says he, "and which, like Mrs. Stowe's, support themselves in maintaining the equality of moral nature between the whites and the blacks, we must acknowledge that we question greatly their value; and Mrs. Stowe's tales are not sufficient to convince us of the contrary . . ." So far for the moral sympathies awakened in M. Montegut's heart for the system of slavery. As to the actual sufferings of the slaves, "Mrs. Stowe's descriptions in her book," he says, "cause the same impression and the same indignation, as the sight of one of our peasants ill treating his beasts . . . ." If any question M. Montégut's competency to speak on the subject of slavery in the United States, he would show his acquaintance with it in such a way as to silence his opponents. Read, for instance, the following: "Slavery has been abolished in the District of Columbia by Mr. Clay's Compromise, who was not willing to have the seat of Government soiled with such an institution."

As to Mrs. Stowe's book as a book, M. Montégut pronounces it "a book of ordinary talent and middle rank, although interesting . . ." And at the close of his review, the chief thought which strikes his mind is "whether women should be allowed to write books or not; delicate question," he adds, "upon which we will not now enter; at any rate, if they must write, it should be such books as Uncle Tom's Cabin." This is the only praise the critic deigns to bestow upon that wonderful production, which is now stirring up all countries where the English language is spoken.

You remember, perhaps, the remarkable exposition which M. Montégut once gave of the Unitarian doctrine. *Apropos* of the Quakers spoken of in Uncle Tom's Cabin, M. Montégut makes his readers acquainted with the Society of Friends. "Their doctrine," he says, "contains an idea upon which volumes could be written, and which will never be equaled by any of the philosophies of the rights of man and of reason." I thought, in reading these words, that M. Montégut was going to speak of the notion of the Holy Spirit among the Friends; not at all! That great idea which he consider as the axis of the whole Quaker system is this: "*Human conscience is infallible, when it is sincere.*" Such is the great doctrine of Quakerism! As you see, M. Montégut knows the Friends about as well as he does the Unitarians.

While M. Montégut is blundering about *Uncle Tom's Cabin*, it will be gratifying to you to hear that a very accomplished Christian lady, herself the author of an interesting book, Mrs. C. M. of St. Denis, has undertaken a translation of that noble work. But how difficult it is to succeed! Think of transferring into our precise, stiff, correct, unflinching French language, all the familiarities and delicious inaccuracies of the negro's dialect! . . . But I hope she will succeed; I know of no one better qualified for the undertaking.

FRANC PARLEUR.

P. S.—When I said that the Pope had showed some reluctance at first about crowning Bonaparte, I did not know what I have just heard. Many days ago, Bonaparte put the question to him. Will you come and crown me Emperor? The Pope was not willing. Bonaparte told him, "If you decline, I call back the French army and let you fall!" The Pope then, fearing the fulfillment of such threatenings, started in a steamboat of his, intending to take refuge in Naples. But he was arrested on his way by a French frigate, and brought back to Rome, where he is, in fact, kept prisoner by our generals. He will be soon reconciled, I have no doubt, and, provided his traveling expenses are handsomely paid, we will see him in Paris. F. P.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, Nov. 1, 1852.

MESSRS. EDITORS:—The past week has been one of mourning in Boston, and on Friday the whole city wore a most solemn funereal aspect. The principal streets were everywhere draped in white and black, and the side-walks crowded with people moving slowly and silently along. Nothing could exceed the impressiveness of the scene, the booming of the minute gun, and the stroke of the tolling bell filling the ear, as the emblems of bereavement did the eye. As in Boston so in the adjoining cities, and throughout our communities far and near it was the same feeling and the same manifestation. No stranger coming into Boston during the past week, could fail to be impressed with a conviction of the depth and universality of the sorrow felt by the whole community. No one knew till then how large a space Webster had filled in the public eye. There was something awe-inspiring in the thought that one man could bow so many hearts, and sway such an influence over such numbers of his fellow-men. The meeting convened on Wednesday noon, in Faneuil Hall, was a singular proof of the hold of Webster upon the citizens of Boston. In that darkened Hall, with gas-lights burning before Healy's great picture, and bringing out from the background of the senate chamber the majestic form of the orator, there was a crowded assembly, maintaining a solemn silence, nor yet breaking it when the most thrilling eloquence swept through their hearts. The speeches of the occasion were delivered by George S. Hillard and Edward Everett, and were all which could be expected from the high reputation of these gentlemen. Mr. Hillard's address was characterized by the chaste beauty and rare culture which mark all the productions of his pen; and Mr. Everett combined with his finished eloquence what he has seldom exhibited—deep emotion. Mr. Everett indulged in a few reminiscences of the departed, connected with his own early life. His acquaintance with Mr. W. began 47 or 48 years ago, when he was a child of 10 years, attending a school in Short-street, kept by the late Hon. Ezekiel Webster, the elder brother of Daniel. For a few days the latter supplied his brother's place, and to him Mr. Everett recited. In the last letter but one received from Mr. Webster, he alludes to this intimacy of a half century in a passage repeated by Mr. Everett with deep feeling. "We now and then," wrote Mr. Webster, "see stretching across the heavens, a clear, blue, cerulean sky, without cloud, or mist, or haze. And such appears to me our acquaintance from the time when I heard you for a week recite your lessons in the little school-house in Short-street to the date hereof, 21st July, 1852." Mr. Webster committed the preparation of his works for the press to Mr. Everett, trusting all to his discretion, and enjoining upon him but a single request, which was, wholly to obliterate every trace of personality he may have ever uttered, that not one word might be left on record which would give pain to any honest man, however opposed to him. Mr. Everett subsequently ran a parallel of the writings of Webster with those of Burke; and while giving the palm to the latter for political disquisitions elaborated in the closet, he claimed for the former an immeasurable superiority for power of argument and force of style in debate. Mr. Everett closed his admirable speech with the following description of the death-scene:

"Within that darkened chamber at Marshfield was witnessed a scene of which we shall not readily find the parallel. The serenity with which he stood in the presence of the King of Terrors without trepidation or disturbance for hours and days of expectation; the thoughtfulness for the public business when the sands were so nearly run out; the hospitable care for the reception of the friends who came to Marshfield; that affectionate and solemn leave of separation taken, name by name, of wife and children, and kindred, and friends, and family, down to the humblest members of the household; the designation of the coming day, then near at hand, when 'all that was mortal of Daniel Webster would cease to exist!' the dimly recollected strains of the funeral poetry of Gray, last faint flash of the soaring intellect; the feebly murmured words of the Holy Writ repeated from the lips of the good physician, who, when all the resources of human art had been exhausted, had a drop of spiritual balm for the parting soul; the clasped hands; the dying prayers; O my fellow-citizens, this is a consummation over which tears of pious sympathy will be shed, ages after the glories of the forum and the senate are forgotten.

"His sufferings ended with the day,
Yet lived he at its close;
And breathed the long, long night away,
In statue-like repose.

"But ere the sun in all his state,
Illumed the eastern skies,
He passed through glory's morning gate,
And walked in Paradise"

The funeral services were conducted in a simple but becoming manner, and the scene will long be remembered in the Old Colony. Upon the beautiful lawn in front of his late mansion, his form was stretched out, dressed for burial in his favorite suit, a blue coat with metal buttons, buff vest, white pantaloons, patent leather boots, a white cravat with the collar turned down. Upon a neighboring summit the flag of the Union, covered with crape, was flying from a flag-staff upon which it was Mr. Webster's custom to hoist the stars and stripes on the Fourth of July. Far and near were vehicles of every description, and thousands were gathered around the house. The religious services were conducted by Rev. Ebenezer Alden, and consisted of reading from the Scriptures, an address, and prayer. He is sleeping now with his kindred dust, under a green mound, upon a hillock that looks out upon the ocean. It is a spot consecrated to Pilgrim memories. Gov. Winslow lies buried in the same ground; near by was the church in which he and the first settlers worshiped God; and yonder is "the bay where the Mayflower lay." I ought perhaps to mention, that the post-mortem examination revealed not only sufficient cause for death, but an incipient inflammation of the membrane inclosing the brain, such as might have speedily terminated in insanity or imbecility.

THE ELECTION.

But little enthusiasm is manifested in reference to the election which takes place to-morrow. Mr. Webster's friends are somewhat divided in their councils, but a large part of them will cast their votes for the Webster electors, and others will abstain from voting. Considerably more interest is felt in the state election of next week, when the subject of temperance promises to be the absorbing question, and to confound the lines of the old parties. The opponents of the liquor law have taken the lead in the nomination of a ticket favorable to them, and this is stimulating the friends of the law to organization and action. M. S. N.

LITERARY INTELLIGENCE.

SONTAG.—We are pleased to learn that Madame Sontag, with her accustomed liberality, gives a concert at the Plymouth Church, Brooklyn, on Thursday (this) evening, for the benefit of Mr. Zundel, the eminent organist of that church, who was the musical instructor of her children in St. Petersburg, Russia. The occasion, with its accompaniments, will be highly interesting, as a memorial of merit, of gratitude, and of benevolence, and will command a very large audience. The place is admirably adapted for hearing Madame S. with all the exquisite graces of her voice.

PIANO FORTES.—The immense demand for piano fortes in this country, producing a corresponding competition among the builders, in regard to the design and manufacture of their instruments, has given an impulse to study and invention in this department, by which the production itself is rapidly approaching a perfect standard. Without assuming a capacity to judge between rival houses, or to apportion honor to inventors exactly according to their deserts, we take pleasure in copying from the *Home Journal*, as good authority in such matters, the following tribute to one of them, as an illustration of the benefits to be derived from the application of literary attainments in the field of mechanical labor.

"Twelve years since, a gentleman, then recently retired from one of the learned professions, devoted himself to the introduction of a more elevated musical literature into the English language than we had previously enjoyed. After years of toil he produced a translation of one of the largest and profoundest European works on the science of music. That gentleman is now a manufacturer of piano fortes; and though it is scarcely two years since his commencement, he has already taken a position among the very best manufacturers of the United States. The gentleman referred to is Mr. J. F. Warner, of the firm of J. F. Warner & Co., 411 Broadway."

POETRY.—"Garden Walks with the Poets." By Mrs. C. M. Kirkland. Putnam, publisher. 12mo, pp. . A collection of some of "the many beautiful things that the poets have written on the Garden and its accompaniments." The idea originated in a genuine love of the subject, and has been carried out with genuine taste and feeling, to the extent of above 160 pieces from almost 100 different writers, English, French and American.

UNCLE TOM LITERATURE.—The current is set, and the stream will grow richer and purer after a little, as the literature of the age becomes fully possessed of slavery and its adjuncts as its most productive theme. We have before us the "Recollections of a Southern Matron," in the same volume with the "Recollections of a New England Bride," by Mrs. Gilman. A new edition, revised. Published by G. P. Putnam. 12mo, pp. 402.

WEBSTER.—The following notice was published in the daily papers of this city *before* Mr. Webster was buried! Taking time by the forelock.

Messrs. Harper & Brothers have in press, and will immediately publish, the Private Life of Daniel Webster, from the most authentic sources, written by Charles Lanman, Esq., who has for a long time past been the confidential friend and private secretary of the deceased statesman.

THE ART UNION.—The Court of Errors of this State has decided in the case of the Art Union, that it is against the law forbidding "every lottery, game, or device of chance, in the nature of a lottery," for the Art Union to distribute its pictures by lot; but that the pictures are not forfeited to the use of the poor by being offered for distribution.

MRS. GILMAN.—"Oracles for Youth. A Home Pastime." By Mrs. Caroline Gilman, author of "The Sybil," "Southern Matron," &c. Published by Putnam, 10 Park-place. 12mo, pp. 81. Ingenious and pretty answers in verse to such questions as What is your character? What is your favorite game? or study? or name? or flower? Who is your girl friend? or boy friend? What will be your profession? your destiny? &c., &c.

SONGS OF ZION.—A "Manual of the best and most popular Hymns and Tunes for Social and Private Devotion." Published by the American Tract Society. 18mo, pp. 192. Tunes, 93; 39 of which are in the old Christian Lyre. Hymns, 200.

CHILDREN'S GUIDE.—A "Guide to Children in reading the Scriptures." By Rev. William R. Gordon, pastor of the Reformed Dutch Church in Greene-st. "Published by the Board of Managers of the General Synod's Sabbath School Union of the Reformed Dutch Church." Sold by Brinkerhoff & Co., 103 Fulton-street. The premium was awarded to it by a committee consisting of Rev. Drs. Fisher and Hardenbough. 18mo, pp. 103.

COUNSEL.—"A Pastor's Counsel." Published by the American Tract Society. 24mo, pp. 96.

THREE-FOLD CORD.—"A Precept, Promise, and Prayer, from the Holy Scriptures, for Every Day in the Year." Published by the Tract Society. 32 mo, pp. 208.

MONTHLIES.

The "New York Teacher," is a new monthly, devoted to the cause of public education, "under the direction of the New York State Teachers' Association." Published by Joel Munsell, Albany. $1 a-year, pp. 32. The first number looks well. But the Ohio Journal of Education still leads the host.

The "Bond of Brotherhood," conducted in England by Elihu Burritt, price one penny, is published by W. & F. G. Cash, successors to C. Gilpin, 5 Bishopgate Without. pp. 16. The October number contains the account of Mr. Burritt's late visit to France to present the "Friendly Addresses from Chelmsford and York to Caen and Rouen," which puzzled Louis Napoleon and his police so sadly, to know how to take it or what to do with such people. Also, the curious comments of the French bonded press.

SCHILLER.—A German gentleman, named Leidersdorff, who has just died, has left 400 thalers a-year to the male heirs of Schiller forever, as "a tribute of admiration to the poet's genius."

PAMPHLETS.

PROCEEDINGS OF THE CONVENTION.—The official pamphlet is printed, and we hope will be sent out by the last of this week. It contains the record of proceedings, as kept by the secretaries of the convention, with the sermon by Dr. Hawes. pp. 51. The other pamphlet, containing in addition an appendix of the debates, will be out early next week. Orders for this, at 10 cents each, should be sent to *The Independent* office.

ILLUSTRATED CATALOGUE.—Looking over the catalogue of Messrs. Blanchard & Lea's Medical and Surgical Publications, Philadelphia, we are struck with the beauty and instructiveness of the wood-cut illustrations, showing how this beautiful and still progressive art becomes the handmaid of both science and humanity.

SCIENCE AND THE SCRIPTURES.—A Discourse before the New York Alpha of the Phi Beta Kappa Society, at Union College, July 27, 1852. By the Rev. Benjamin N. Martin. pp. 43. Published by G. Y. Van de Bogart, Schenectady.

THE ORGAN.—Rev. George E. Ellis, pastor of the Harvard Church, Charlestown, has published two discourses on "The Organ and Church Music." Boston, Crosby, Nichols & Co. pp. 40. The printing is perfect.

WRITING.—"Foster's Pencilled Copy-Books,' where the letters are faint-printed on the lines. Published by W. J. Reynolds & Co. and G. K. Whipple & Co., Boston. We are doubtful whether this help is beneficial, or can be a substitute for faithful drilling and oversight by a good teacher.

Φ B K.—The catalogue of the "Connecticut Alpha of the Phi Beta Kappa Society," connected with Yale College, pp. 50, furnishes interesting suggestions to those whose personal recollections in college go just half way back to the founding of the society in 1767. Published by A. H. Maltby & Co., New Haven.

The "National Portrait Gallery of Distinguished Americans" has reached No. 7. It is to give 120 engraved portraits, with biographical sketches. Published by Peterson, Philadelphia, and sold in this city by W. Terry, 113 Nassau-street. Price 25 cents per number. Some of the portraits, we are sorry to say, are poor things.

MANN.—"Two Lectures on Intemperance. Poor and Ignorant, Rich and Educated." By Horace Mann, the first Secretary of the Massachusetts Board of Education. Published at Syracuse, by Hall, Mills & Co. Sold in New York by A. S Barnes & Co., and Fowlers & Wells; and in Boston by W. J. Reynolds & Co. 18mo, pp. 127. The first of these lectures, "The Effects of Intemperance on the Poor and Ignorant," was published several years ago. The second was delivered last winter in Metropolitan Hall, and at the principal cities in the interior of this State. Their wide circulation at this time will aid in procuring the Maine law at the coming session of our legislature.

CLASSICAL.—"A Plea for Early Classical Instruction." An address before the Literary Societies of Hanover College, Ind., Aug. 3, 1852. By Rev. W. Hamilton, Professor of the Latin language and literature. pp. 20. Published by J. D. Thorpe, Cincinnati.

FAITH AND MISSIONS.—"Faith, the Element of Missions." A discourse on behalf of Foreign Missions, preached before the General Assembly of the Presbyterian church, at Charleston, May 25, 1852 By W. A. Scott, D.D., of New Orleans. Published by the Board of Missions.

PASTORAL.—"Paul's Estimate of the Pastoral Office." A sermon at the ordination and installation of Rev. Spencer L. Finney as pastor of the Second Reformed Presbyterian church, New York. By John Nicl M'Leod, D.D., Professor of Theology in the Seminary of the Reformed Presbyterian Church, New York. Published by G. & H. Miller, 645 Broadway.

SONTAG.—Madame Sontag has been even more successful in Philadelphia than she was in New York. The papers represent the public excitement in regard to her concerts to have been quite uncommon. One of them says—

"The Musical Fund Hall has been crowded night after night, and this at a season of intense political excitement, and with seats ranging at from one to three dollars each. A stronger tribute to the gifted vocalist could not well be imagined. But aside from Madame Sontag, these musical entertainments have been managed with great spirit, and have embodied very superior talent. Little Julien is quite a wonder, while Alfred Jaell, as a pianist, is certainly without a superior in this country."

RELIGIOUS INTELLIGENCE.

EASTERN CHURCH, N. Y.—We are sorry to learn that the Rev. W. De Loss Love has been compelled by the loss of his health to resign his pastoral charge of the Eastern Congregational Church, Madison-street, to which he was inducted in April last. This is the third time that the church has been deprived of its pastor by the afflictive hand of God, in less than five years, since it assumed the Congregational form of government. The people have given a unanimous invitation to Rev. Mr. Carpenter, of the Canal-street church; who has resigned his present place, and it is hoped will accept the other.

Mr. Carpenter will preach to the church, corner of Madison and Gouverneur-streets, on Sabbath evening next, at 7 o'clock.

PARK CHURCH, BROOKLYN.—We understand that a religious society has been organized with the above title, under the ministry of Rev. Mr. Batchelder. The movement commenced in July last; the society now have a temporary tabernacle for worship which will hold about 250 people, and it is tolerably well filled on the Sabbath. They have a good choir, a Sabbath-school, &c. Lots have been purchased in an eligible site with a view to the erection of a permanent house of worship. Dwelling houses are in progress in the immediate neighborhood to accommodate many thousands of people, who will take up their abode there within the ensuing six months. The brethren appear to be united and full of zeal, which is an earnest of success if they persevere.

AMERICAN MISSIONARY ASSOCIATION.—This growing society held its 6th anniversary at Bangor, on the 29th of September, but the crowded state of our columns has prevented our preparing the account until the present time. Hon. William Jackson, the President of the society, occupied the chair. The opening prayer was made by Rev. David Thurston.

The Treasurer's report showed the receipts to have been $31,000. The Secretary's report described the condition of the several missions, Mendi, Jamaica, Sandwich Islands, Siam, Ojibue, Canada, New Mexico, North Carolina, California, Home Missions, and Colporteurs.

The following summary embraces the statistics of the Foreign Missionary operations:

The whole number of Missions, is	5
" " Stations,	13
" " Ordained Missiaries,	16
Whole number of male assistants, (of whom 2 are physicians,)	16
Whole number of female assistants,	33
Whole number of laborers, including those under appointment and ready to sail,	65
Whole number of churches,	11
Home Missionary Operations.	
The number aided directly from the Society,	31
Through the treasury of the Western Home and Foreign Mis. Asso.,	25
In Canada, three ordained missionaries with their wives and four female assistants,	10
Colporteur in Kentucky, and ditto in New York,	2
The whole number of missionary laborers under the care of the Association,	133
Being an increase of 38 over the number reported last year.	

The annual discourse was preached in the First Parish church, by Rev. Joseph B. Walker of Mansfield, Ohio, from 1 John 4 : 20—"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

A large number of resolutions were adopted, after a full discussion by Messrs. Jocelyn, Rankin, Thurston, Walker, Parker, Marshall, Brewer, Wiswell, Tappan and Brown.

The Committee on nominations made a report which was adopted, as follows:

HON. WILLIAM JACKSON, *President.*

Messrs. Perkins, Thurston, Cleveland, Parish and Cornish, Vice Presidents. Rev. George Whipple, Corresponding Secretary for the Foreign Department. Rev. Joseph B. Walker, Corresponding Secretary for the Home Department. Rev. S. S. Jocelyn, Recording Secretary. Lewis Tappan, Esq., Treasurer. Executive Committee: Arthur Tappan, S. S. Jocelyn, C. B. Ray, W. Harned, Anthony Lane, Thomas Ritter, S. E. Cornish, Wm. E. Whiting, John Jay, Jr., Rev. Joseph Holmes Jones, Union Theological Seminary; Rev. Joseph R. Walker, Beaufort, S C; Rev W. P. Airich, Vice President of this college. The degree of Doctor of Laws was conferred upon the Hon Peter J. Vanderie, Justice of the Supreme Court of Pennsylvania."

OPEN COMMUNION BAPTISTS.—The practice of restricted communion among Baptist churches has given pain to other denominations; but its advocates have done the highest injustice to a large portion of their own denomination. Many of the best members of Baptist churches have been driven into other societies, because they were not willing to endure restricted communion. Conscience-bound is the worst bondage under heaven. Liberal Baptists are compelled to leave Baptist churches, because to remain with them they must forego a very clear Christian principle, and be exposed ever and anon to excommunication. I am happy to inform the readers of *The Independent* that efforts are likely to be made to raise a standard around which liberal Baptists may gather, free from threats and oppression. Rev. Samuel Wills is about to deliver a course of lectures Sabbath evenings on Christian ordinances and ecclesiastical observances—the first to be delivered on Lord's day evening, Nov. 7th, at half past seven o'clock, in the lecture-room, 472 Broadway. As there are hundreds of Baptists in this city, now mingled with other denominations, who have long been praying for a standard to be raised, around which they could rally as Baptists, they will hail this movement with gratitude to God, who has doubtless heard their prayers and is about to answer them. I should think it could cause no other than fraternal feelings on the part of the present Baptist churches to see an asylum provided for the many whom they believe to be devoted Baptists, but whom they will not receive into their fellowship because they cannot forego their views on the communion question. I have heard Mr. Wills several times with much satisfaction, and think him fully competent for his work. JOSEPH HARRISON,
Pastor of First Congregational Church, New York.

A CASE FOR COMPASSION.—In our obituary column last week was a notice of the decease of Deacon Whitney of Darien, with a reference to the loss of his son. We are led by humanity to give the following additional statements concerning his case in the hope that it may elicit some information to relieve the anxieties of his mourning friends:—

"Four or five years ago he went to New York to get into business. He fell in with a gentleman from Cincinnati, Ohio, who offered him $20 a month as a clerk in a store, if he would go West. He accepted the offer and started for Cincinnati. He wrote back from Pittsburg, giving the above particulars. This is the last his friends have heard from him. His name is Francis N. Whitney. If he is living he might be a great comfort to his worthy and affectionate mother, and his brothers and sisters.

N. B. It would be doing a worthy deed, and conferring a great favor on an excellent family, for newspapers generally to copy the above; and if any person has any knowledge of this lost son, they are requested to communicate it to Rev. E. D. Kinney, Darien, Conn.

ARCADE.—At a meeting of the First Congregational society of China, held Sept. 27, 1852, to consider a request of discharge asked by our pastor, Rev. B. F. Millard, the following resolution was unanimously passed:

"*Resolved*, That in voting the request of Rev. B. F. Millard, asking a release from his labors with this church and society, we have done so at his request, regretting he has seen it to be his duty to leave us; yet, while it is so, we feel constrained to express in this resolution our acknowledgments for his exemplary and faithful labors while with us.

H. W. JACKSON, Clerk.

CLERGY RESERVES IN CANADA.—The following return lately obtained shows how the Clergy Reserves Fund is now divided:

Church of England, Upper Canada,	£12,646
" " Lower Canada,	2,173
" Scotland, Upper Canada,	7,114
" " Lower Canada,	1,086
United Presb. Church, Upper Canada,	565
Roman Catholic Church, Upper Canada,	1,666
Wesleyan Methodists, Upper Canada,	777
Total	£28,032

—*Quebec Chronicle.*

BOARD OF PUBLICATION.—It gives us much pleasure to be able to inform our readers that the office of Corresponding Secretary to the Board of Publication has been tendered to the Rev. G. W. Musgrave, D.D., of Baltimore, and has been by him accepted.—*Presb.*

TARIFFVILLE.—The Presbytery of Connecticut have dissolved the pastoral relation between Rev. Robert G. Thompson and the church of Tariffville, Connecticut.

WISCONSIN.—A New School Presbyterian church has been organized at Newark, Washington county, Wis., by the Presbytery of Milwaukie. Sermon by the Rev. W. H. Spencer.

WESTERN EDUCATION SOCIETY.—A meeting of delegates from ecclesiastical bodies and others interested in the subject of Ministerial Education, will be held in the Second Presbyterian church in this city, on the first Wednesday (the 3d day) of November next, at 2 o'clock, P. M.—*Cin. Christian Herald.*

CHURCH IN BREMER HAVEN.—For some months past our brethren in Germany have been suggesting the importance of building a small church in Bremer Haven, the port of the free city of Bremen, from whence thousands of emigrants, and many of them of the better class, depart for the United States. They are in port usually for several days, and it is very desirable that our mission should be brought to bear on them. Our brethren of the mission do all they can, but they need a commodious place of worship. The cost will be $3,000.—*Ad. and Journal.*

OREGON.—Rev. B. Close, wife and child, from the West, and Rev. G. M. Berry, of the Baltimor Conference, sailed on Wednesday, the 20th, in the steamship Illinois. They are destined for the Oregon Conference.—*Advocate & Journal.*

CALIFORNIA.—We are advised that Rev. G. B. Taylor, of the S. E. Indiana Conference, and Rev. John Daniel, of the N. W. Indiana Conference, have been transferred to the California Conference—*Advocate & Journal.*

CLEVELAND.—The Presbytery of Wooster have recently appointed a Committee to visit theirty of Cleveland, and organize an Old School Presbyterian church there, should circumstances see to warrant it.

PERSECUTION IN TUSCANY.

A letter under date Oct. 3, gives interesting statements respecting efforts made, but in vain, by the representative of the king of Prussia, on behalf of the incarcerated Madiais:

"The king of Prussia wrote to the grand duke, requesting the liberation of the Madiais, as a favor to himself. M. de Reumont waited on the grand duke, on his return from the baths of Lucca, to present the letter, and added his own personal solicitations to effect the object. The grand duke felt, or affected to feel, great indignation at the Prussian monarch's interference, and insisted with great warmth on his right to do what he liked with his own. M. de Reumont, in reply, is said to have stated that it was his bounden duty, as minister of a friendly power, anxious for the stability of the government of the grand duke, to warn him against the suicidal tendencies of the intolerant policy he had lately adopted. The grand duke remained silent for some time, and then changed the conversation to—what think you?—the wonder-working powers of the image of the Santissima Annunziata; upon which M. de Reumont, finding he could obtain no further answer, took up his hat, and with a profound bow, left the palace. A few days later, the *Allgemeine Zeitung* brought us an article, with his well-known signature, "R." in which the miraculous fresco is subjected to the ordeal of a scorching criticism—a criticism which the author could write with the better grace, as he is himself a Roman Catholic, known to be attached to the creed of his fathers."

The Irish "*friends of religious equality*" have been put into an awkward fix by a movement in this case. Sir C. Bardley, as one of a deputation to Florence, wrote to Mr. Lucas, M. P. for Meath, editor of the *Tablet* and now a leader of the ultra Catholic party, asking of him, in consistency with his religious equality declarations, to authorize the expression of his abhorrence of this act of persecution, to the authorities at Florence. He opened in an epistolary article of three columns long. He argues that perversion to Protestantism, in a Catholic country, is a crime against God, and an injury to society; and he would, by every expedient means, repress "the sowing of noxious weeds among the good corn." AGRICOLA.

A PROCLAMATION

By WASHINGTON HUNT, *Governor of the State of New York.*

The varied blessings enjoyed by the people of this State during the past year, call forth the grateful tribute of praise and devotion due to our Heavenly Benefactor.

An abundant harvest crowning the labors of the husbandman, and filling the land with plenty; peace with all nations; the maintenance of our civil and free institutions, imparting fresh vigor to the cause of civil liberty; the diffusion of religion and learning; the general prevalence of health; the merciful deliverance of the towns and cities which were visited for a season by the destroying pestilence; and the innumerable benefits which have been conferred upon our commonwealth, proclaim the infinite goodness and protecting care of the Creator and Supreme Ruler of the Universe.

In compliance with established usage, I respectfully recommend to the people of this State, the observance of THURSDAY, the twenty-fifth day of November next, as a day of PRAYER AND THANKSGIVING.

In witness whereof I have hereunto signed my name and affixed the Privy Seal of the [L. S.] State at the city of Albany, this sixteenth of October, in the year of our Lord one thousand eight hundred and fifty-two.

By the Governor: WASHINGTON HUNT.
JAMES F. RUGGLES, Private Secretary.

COLLEGES AND SEMINARIES.

Biblical Institute, Concord, N. H.—This is a theological seminary connected with the Methodist Episcopal Church. Rev. James Floy, D.D., of this city, has been elected to the chair of Pastoral Theology and Sacred Rhetoric, to fill the vacancy occasioned by the election of Professor Baker to the episcopal office. Dr. Floy has not yet signified his acceptance.

Amherst College.—The library building has been commenced, and the work is proceeding rapidly. At a late meeting of the trustees the following appointments were made:

Wm. S. Clark, of Easthampton, Professor of Analytical and Agricultural Chemistry, and Instructor in German; Rev. James L. Merrick, of South Amherst, Instructor in Persian, Turkish and Arabic, and Lecturer on Mohammedan Literature; Rev. John A. Nash, of Amherst, Instructor in Agriculture; Lucius M. Boltwood, of Amherst, Librarian.

Rochester University.—Rev. Dr. Maginnis, Professor of Biblical Theology in the Rochester Theological seminary, died at Rochester on Friday afternoon. His daily lectures were continued down to Tuesday last, on which day he also rode out with his family, according to his usual custom. The immediate occasion of his death was dropsy of the chest; induced, doubtless, by chronic difficulties deeply seated and of long standing.

Harvard College.—The catalogue shows this ancient institution to be in a most flourishing condition. The number of under graduates is 319, and of professional students and resident graduates 330, making a total of 649. The present senior class is the largest that has ever graduated, numbering 89 members.

Princeton.—Dr. E. P. Humphrey has written a letter under date of October 7th, to the Directors of the Princeton Theological Seminary, in which he declined, finally and unconditionally, his appointment in the Seminary.—*Louisville Herald.*

Delaware College.—We understand that the effort to raise $50,000 by scholarships to endow this college, has succeeded beyond the hopes of its friends. Some 34,000 has been subscribed. Several scholarships have been taken in this city, and more, we trust, will be. It is earnestly hoped that the entire amount will be subscribed by the first of November, the time designated for closing the subscription.—*Phil. Oba.*

Female Medical College, Philadelphia.—The institution has now 30 students, among whom are two ladies preparing for the missionary work among the heathen

"One of these young women is a Baptist, the other a Presbyterian or Congregationalist, sent by the A. B. C. F. M. She has been on missionary duty for the last three years and is now studying medicine to prepare for greater usefulness. Our Ladies' Medical Missionary Society needs funds—the applications increase."

Washington College, Pa.—At the late commencement, 17 young men were graduated.

The degree of Doctor of Divinity was conferred upon Rev John W. Scott, of Wheeling, Va.; Rev. Francis Laid, Westmoreland, Pa.; Rev. Henry R. Wilson, Allegheny, Pa.; Rev. John Holmes Agnew, late of Miami University; Rev. Joseph R. Walker, Beaufort, S C; Rev W. P. Airich, Vice President of this college. The degree of Doctor of Laws was conferred upon the Hon Peter J. Vanderie, Justice of the Supreme Court of Pennsylvania."

Hobson College, Ohio.—A correspondent of the *Puritan Recorder* says—

"The latest intelligence from Western Reserve College and Seminary is of a very painful character. A protracted internal controversy seemed to have left them in a distinguished state of prosperity and usefulness. It is feared that the institution cannot recover from the effects of the low for many years."

FOREIGN.

To British Steamer Niagara arrived at Halifax, on Vednesday evening, and the American steamer *Pacific* arrived at New York on Monday evening. The now is to Oct. 20.

The Queen held a Court and Privy Council at Windsor, on Saturday, the 16th. Mr. J. R. Ingersoll, the new American Minister, had his official audience, and was received with the usual forms. It was ordered that the Parliament meet on the 4th November, for dispatch of business. The public funeral of the Duke of Wellington is expected to take place on the 18th.

We believe we are justified in saying that it is the intention of the Opposition to test the government on the subject of free trade, by a direct vote, before Christmas. This is a subject upon which all the liberals can agree, and they will be aided in their movements in this matter by Sir James Graham, and the other members of the Peel party.

Yachting.—Lord Londesborough accepts Lord De Blaquiere's yachting challenge, and offers to race against the Lancashire yacht for £100 in September next, a schooner of 180 tons O M, he is having built at Poole, by Messrs. Lymington, the celebrated builders.

London, Oct. 19.—The English Stock Market this morning has again opened with an improving tendency, and the advance in prices is firmly maintained, with an increase of business. Consols are 100¾ to ¾, for money and account.

Gold.—The Globe contains the following details of he gold shipments:—total amount of gold produced in California to September last, £43,000,000 sterling. Total produced in Australia to April last, £4,800,000. Total import into England from California, £3,500,000; from Australia, £3,748,000. Gold coin withdrawn from the Bank during first nine months of the present year, £6,145,000, or to within £1,070,000 of the total aggregate importations from California and Australia.

It is noticeable that the Irish Catholic papers exult in the prospect of the re-establishment of a French Empire.

GENERAL NEWS.

Buildings in New York.—The *Herald* publishes a table of the buildings erected or in progress in this city the present year. The whole number is 1,478, and the cost is $14,239,000. The greatest number in any one ward is 412 in the Eighteenth Ward, at a cost of $4,093,000. The cost of 27 buildings on Broadway is $1,990,000, averaging $73,000.

Coal.—The area of bituminous coal mines in this country is estimated at 65,000 square miles, without including the yet unexplored region called "The Illinois Coal Field," extending from Michigan to Kentucky. About 1,750,000 tons of this coal are now mined yearly. The anthracite coal fields yield now upwards of five million tons annually.

Offices.—Mr. Edward Phelps, of Vermont (son of the Ex-Senator), appointed second Comptroller by General Taylor, has been transferred to the post of Solicitor of the Treasury, vacated by the death of Mr. Clarke.

The Election.—On Tuesday last, in the midst of a damp and drizzly "spell of weather," the people of the United States met in little circles at their voting places, and without tumult or clamor, expressed through the ballot-box their preference for Franklin Pierce to be the next President. The certainty of the result is thus announced in the *Courier and Enquirer* of the next morning. So speedy a concentration of the reports is perhaps a still greater wonder than the stillness of the process, and the grandeur of the transaction:

"THE ELECTION AND THE RESULT.—It is certain that Franklin Pierce was yesterday elected President of the United States, and almost as certainly by a majority unprecedented in any contested Presidential canvass since the establishment of our Government. He has beyond doubt received the votes of Maine, New Hampshire, Connecticut, Rhode Island, New York, Pennsylvania, New Jersey, Michigan, Indiana, Illinois, Wisconsin, Iowa, Missouri, Maryland, Virginia, South Carolina (by vote of Legislature), Georgia, Alabama, Mississippi, Arkansas and Texas, amounting to 196 votes in the electoral college, and has probably received in addition the 23 votes of Ohio, Delaware, North Carolina, Florida, Louisiana and California. General Scott has unquestionably obtained the 30 votes of Massachusetts, Vermont and Kentucky, and perhaps the 12 of Tennessee. In 1848, General Taylor had fifteen states and 163 votes in the electoral college; General Cass fifteen states and 127 votes in the electoral college. This change is truly extraordinary, but it has long been predicted, and therefore is not to be considered unaccountable. Its causes, and the lessons it brings with it, will be fit subjects for future comment.

"The majority given in this city for the Democratic candidate is perfectly unexampled in our political annals, and insures the success of all the democratic tickets, Judicial, Municipal, and Congressional. Gov. Hunt runs considerably ahead of Gen. Scott in all parts of the state, but is doubtless defeated by a majority of several thousands. We subjoin the returns from the various states, so far as received up to 4 o'clock, A. M., our hour of going to press."

From Cuba.—The U. S. steamship Powhattan, with Judge Conklin, the Mexican Minister, on board, arrived at Havana on the 23d ult. The Judge, on proceeding to the American Consul's house, was followed by the rabble, who loaded him with all kinds of abuse and insulting language. Judge C. afterwards proceeded to the Governor General, who promised his willingness to allow the "Crescent City" to land her mails and passengers in future, but will not suffer Purser Smith to go ashore. He also apologized for past conduct, which, he admitted, was too hasty. The whole difficulty is likely, therefore, to be soon amicably settled. The Powhattan sailed with the same for Vera Cruz on the 28th.

Boston, Nov. 1.—The *Advertiser* of this morning states that on the decease of Mr. Webster, President Fillmore wrote to the Hon. Edward Everett, inviting him to fill the office of Secretary of State. Mr. Everett, having held the subject two or three days under consideration, on Saturday gave the answer of his acceptance.

*Rosenthian

Editors' Table.

COURSE OF THE HISTORY OF MODERN PHILOSOPHY. By M. Victor Cousin. Translated by O. W. Wight. In 2 vols. New York: D. Appleton & Co. 1852.

This is a second edition of this admirable work. The first, and a large edition, was exhausted, as we are informed, in a few weeks; a pleasing indication of the interest and satisfaction with which Cousin's philosophical views and speculations are widely received. Cousin's philosophy is such a blow upon the utilitarian and sensuous scheme that prevailed so long, and almost universally,—a blow so mighty, precise and sure, an attack carried by the most rigorous analysis of the elements of Human Reason, that it was impossible for the old system to stand before it. The system of which Cousin is the most thorough and the ablest living expounder, is the presentation in great completeness, as a whole, of views that long ago were urged in part, in detail, in fragments, but with mighty power, by Coleridge in his various works, in opposition to the false, but then prevailing and most injurious views of Paley and of Locke. The treasures of true philosophy in the volumes now presented, are incomparably rich and valuable. We wish that they might be possessed and pondered by every student and every reading and thinking person throughout our country.

For though there are passages in Cousin's pages to which we might take exceptions, (and some such we may, on another occasion, have opportunity to point out, in a renewed consideration of these volumes,) yet on the whole there is no philosophical writer, whom, for the soundness and excellence of his views, and their subservience to the cause of true religion, liberty, and morality, we can more heartily commend. On the points of difference between him and Locke, there is such a masterly clearness and power in Cousin's exposition, such irresistible force of reasoning, such definite and accurate analysis, and such lofty truth, that the work containing the examination of Locke, published some years ago in this country under the editorship of Prof. Henry, must ever be regarded as a masterpiece of philosophical inquiry. This work is now comprehended, we believe, in the volumes before us, in a new translation. Ten lectures, as here presented, are devoted to the examination of Locke's Essay on the Human Understanding, besides other lectures on the nature and consequences of the Sensualistic Philosophy of the Eighteenth Century.

The first half of the first of the volumes now issued by Appleton, was published also in this country, in 1832, at Boston, in a translation by Henning Gottfried Linberg, in an octavo of some 460 pages. In the new translation it occupies 273, the condensation however being in form and space, not in the language. The present volumes are beautifully executed, and we are glad to see that other portions of Cousin's works are ready for the press, the publication of which, the translator tells us, will depend upon the success of the present enterprise. Of that success we should think there can be no question. Cousin combines, as a philosophical writer, the English solidity and common sense, the German capacity of abstraction and subtlety of thought, and the French vivacity, quickness, and talent for analysis. C.

MEMOIRS OF ROBERT AND JAMES A. HALDANE. By Alexander Haldane, Esq., Barrister at Law. New York: Carter & Brothers.

It would be difficult to point out a more interesting and instructive biography than that contained in this volume. It is a work full of the riches of Divine Providence and Grace, remarkably manifested in the course and career of these two brothers. In the hearts of both the good seed of the Word of God had been deeply implanted, "by the loving piety of an affectionate and God-fearing mother." The biographer tells us that her last breath it had been was uttered by the earnest and anxious prayers with which she devoted her orphan children to the Lord, and, strong in faith, called down upon their heads the blessing of God Almighty. For a time, the impression made upon their hearts by her instruction and example seemed indelible." This is valuable testimony to the efficacy of a Christian mother's faith and supplications.

The sphere of the two brothers was separate, yet similar; their religious experience was thorough and profound. They were both men of eminent and consistent piety, in public and in private. They were both largely instrumental in reviving the work of God's grace, not only in their own land, but, in the case of Robert Haldane, in Switzerland. Mr. James Haldane was the first minister of the first church formed among the new Congregational churches of Scotland. It was in 1799 that the Tabernacle Church was constituted in Edinburgh, under the Congregational form of church government, and on the third of February Mr. Haldane's ordination as its minister took place.

Robert Haldane's connection with Switzerland began in 1816. From that time the volume presents the deeply interesting history of the work of God in Geneva, and brings us into contact and acquaintance with the eminent Christians there. Indeed, one of the attractive features of this biography is its notices of the men with whom the brothers were more or less intimately associated. The results of Robert Haldane's missionary tour on the continent of Europe, the biographer justly remarks, "stretch into eternity, and will forever connect his name with the revival of the Gospel in France and Switzerland. The distinguished historian of the Reformation, himself a trophy of this work of grace, has said that a narrative of this revival would form one of the most beautiful episodes in the history of the Church." C.

STRAY MEDITATIONS; or, Voices of the Heart, in Joy and in Sorrow. By Joseph P. Thompson, Pastor of the Broadway Tabernacle Church. New York: A. S. Barnes & Co.

These meditations are very beautiful. They are so brief that they will not tire; they are the record of experience as well as observation; they contain a rich store of religious thought and feeling; and they have a pithy application, and a pleasing and valuable variety. There is great tenderness and beauty both of sentiment and imagery, and the illustrations are sometimes impressive and happy in the highest degree. Let any man open the volume in its center, and read these three articles, "Heart Searching," "The Peace of God," and "A Day with Christ," and he will need no other inducement to buy the book, and he will prize it. It is a sweet and precious volume. C.

A MANUAL OF THE CHRISTIAN SABBATH. By John Holmes Agnew. With an Introductory Essay by the Rev. S. Miller, D.D. Philadelphia: Presbyterian Board of Publication.

Dr. Miller's excellent introduction occupies some fifty pages of this valuable little volume. It is a useful work, and especially important now, when the desecration of the Sabbath is so widely and rapidly increasing, by means mainly of a foreign vicious immigration, and the operations of most Christian Home Directors of Sabbath-breaking railroads. We commend this little volume, together with the recent appeal of an ecclesiastical body, to the consciences of the Hudson River Railroad Company for special consideration. C.

THE BIBLE, THE BOOK OF THE LORD. Philadelphia: Presbyterian Board of Publication.

This is an excellent little work on the Divine authority of the sacred Scriptures, produced by experience of the wants of the young, and written especially for youthful capacities. The design and the tract are so good, that both might be more largely extended in a volume of the highest importance and usefulness. C.

PATIENCE. By James W. Alexander, D.D. Philadelphia: Presbyterian Board of Publication.

This is a most delightful and valuable sermon, upon one of the greatest of the Christian graces, put into the form of a tract. We commend it heartily to every reader. C.

THE YOUTH'S GLEANER; or, Ripe Fruits of Piety. Philadelphia: Presbyterian Board of Publication.

Excellent anecdotes and sketches, of excellent bright characters and happy Christians, are here "gathered and garnered" in a pleasant and instructive volume for children and youth. C.

MILLER ON CLERICAL MANNERS AND HABITS. Philadelphia: Presbyterian Board of Publication.

This is a new edition of an admirable book. We would that it might be read, pondered, and regarded, by every theological student, professor and clergyman throughout our land. C.

WAYSIDE THOUGHTS.

Fifty-two pages of excellent little tracts on passages of Scripture, valuable for consolation, reproof, warning and instruction in righteousness, for five cents a bundle.

The Sabbath.

Whatever may be the issue of the efforts of the Brooklyn authorities to enforce their "Sunday ordinance," all good people must sympathize with the feeling of reverence for the Sabbath which those efforts seem to indicate.

The rest of the Sabbath is as necessary after the engagements of the week as is the night's rest after the work of the day. To the one we go instinctively, forced by fatigue. It is well if we observe the other, impelled by moral considerations, before suffering the penalty attached to its violation, of which no instinct gives us warning. After days of labor, our strained muscles need a season to renew their elasticity, our irritable nerves to recover their normal state, our fretted spirits to resume their equanimity. A simple change of necessary labor does a great deal; the entire cessation of all that is unnecessary does still more. The fitting devotional exercises of the day are calming and soothing, and productive of that healthy state of mind with which it is desirable to enter upon the honest duties of the succeeding days. The influence of the Sabbath on the week's tumultuous cares is like oil poured on a stormy sea. Stretched out over the hurrying crowd of daily engagements, like the rod of the Prophet over the Red Sea, it piles up the waves on either side, and we pass through them dry-shod.

"O day most calm, most bright!
The fruit of this, the next world's bud;
The indorsement of supreme delight,
Writ by a friend and with his blood;
The couch of time, care's balm and bay;
The week were dark but for thy light;
Thy torch doth show the way."

"The Sundays of man's life,
Threaded together on time's string,
Make bracelets to adorn the wife
Of the eternal, glorious King."—*Daily Times.*

Affliction.

We record a death to-day which can awaken only sad feelings.

We dread the last hour. When it comes to the young, living and beloved, it seems especially robed in terror. Yet even then it may be so full of beauty as to rob it of its sting. And thus is it, in the death now mourned by so many.

Less than a year ago, the departed one, just married, was called upon to watch over the dying bed of her husband. How tenderly and religiously she did it, her friends only know. Next to her God, she loved him, and with an affection so pure that angels might cherish it as a bud fit only to bloom and blossom in heaven.

Health was here, ere this fatal trial had visited her. No sickness had dimmed the rose on her young cheek, nor sapped the vigor of her young frame. But day by day she bent over the form of him to whom she had plighted, so truly, her love, until bidding him earth's last farewell, the beautiful, heart-stricken wife, felt that she too was doomed.

She returned to the home of kindred devoted to her as kindred could be. But the change was apparent to all. Her look and voice bade those who loved her, prepare for the final hour. And she prepared for it, with a quietness and holy beauty which robbed death of all its terrors. It came, but it was to her only the hour for a reunion with the pure above.—*N. Y Times.*

CHANGING FORTUNE.—During the early part of the week it was reported in this city that a young man, named Hugh Belfrage, a private in the 4th light dragoons, stationed at Norwich, had become entitled to a princely fortune, on the death of a relative. On inquiry of the individual, he stated that he was a native of Perth, in Scotland; and it appears that between thirty and forty years ago, an uncle of his father, who was a silk mercer or silk dyer, left Scotland, and settled in the United Indies. There he realized a large fortune, and about twenty years ago he died intestate, and without issue. The father of Belfrage was the heir at law; but as he understood that the property had been principally acquired in the slave trade, he declined, upon conscientious grounds, to apply for it, considering that good could not come out of money so obtained. The property was, under these circumstances, taken possession of by the authorities, in whose hands it has continued ever since, and it is now supposed to amount to about half a million. Hugh Belfrage, the dragoon, is the heir at law, his father being dead; and a professional gentleman has intimated to him his willingness to lend him his assistance in recovering the property.—*Norwich Mercury.*

THE CHILD'S INQUIRY.—"Mother," said a smiling little girl of five or six summers, "why don't you say your prayers at night, before you go to bed." The child was in the habit of saying the prayer it had been taught, and noticed that its mother did not kneel down to pray. The mother felt the reproof given by her little daughter, and her evasive reply was, "How do you know but that I do?"

I am well acquainted with that mother; have known her for years; but seldom have I known her to bow before her Maker in secret. Perhaps, like too many mothers, she silenced that faithful monitor by thinking over a few cold and heartless petitions to her God. And is this the way to secure an interest in the Savior, to gain strength for the battles of life and to discharge the duties of a mother? Would you call that mother Christian? Is she following Jesus?

THE THREE GREAT TEMPTATIONS

OF YOUNG MEN—With several Lectures, addressed to Business and Professional Men. By Samuel W. Fisher. 1 vol. 12mo. pp. 350. $1.

The three great temptations to which the author considers young men specially exposed, are Drinking, Gambling, and Profligacy.

"A work of unusual attraction. We know not where to have seen these subjects so impressively, yet so properly and guardedly considered,—far above the common run of sermons. They expose dangers of terrible imminence, and urge persuasions of incomparable importance, in a way that offends not the most fastidious taste, and that will command the heart and conscience."—*N Y. Evangelist.*

"The author of the 'Three Sister Sirens' are set forth with clearness and fidelity."—*Independent.*

"Able and often eloquent."—"A work which may well be put into the hands of youth just entering upon life."—*N. Y. Observer.*

"The author's style is not less clear and forcible than orate and eloquent."—*Detroit Herald.*

"Characterized by earnestness, eloquence and adaptation to the end had in view."—*N Y. Recorder.*

"Paints in vigorous language the horrible consequences of vice."—*Boston Post.*

"We would that every young man in the land could be persuaded to read it carefully and ponder well the startling truths."—*Louisville Recorder.*

"Dr. Fisher discusses, earnestly and boldly, characterized by great energy of thought, a free and copious style, and by a spirit of high Christian philanthropy."—*Poetry and Recorder.*

"He has proceeded boldly where most public teachers are too timid to venture, and his manly plainness is also marked by prudence and true delicacy."—*Presbyterian of the West.*

Recently published:—

ROBINSON'S HOMEOPATHIC DOMESTIC PHYSICIAN. Revised, enlarged, and illustrated with numerous fine engravings. *Tenth thousand.* 1 vol. 12mo. pp 576. $1 50.

BUCHANAN ON GRAPE CULTURE, AND LONGWORTH ON THE STRAWBERRY. Third edition. 1 vol. 12mo. pp. 144. Flexible cloth 50 cents, cloth 63 cents.

CLARK'S CONCISE HISTORY OF ENGLAND—to the Accession of Queen Victoria. Revised by Prof. C. S. Lee, of Miami University. Revised edition, with Questions. 1 vol. 12mo, pp. 347. $1.

SONGS AND LEGENDS OF THE NORTH OF SCOTLAND. By Hugh Miller, author of "Footprints of the Creator," &c. &c. *Fourth thousand.* 1 vol. 12mo. pp. 450. $1.

In Press.

HOMEOPATHIC MANUAL OF OBSTETRICS. From the French of Dent. C. Croserio. of Paris. 1 vol. 12mo. cloth.

A HISTORY OF THE MISSISSIPPI VALLEY—an historic work from original sources.

MOORE & ANDERSON, Publishers, Cincinnati. New York:—NEWMAN & IVISON, SCRIBNER, PUTNAM, and the Trade generally. 203-cow31

FOSTER'S NEW COPY BOOKS.

Just Published, in Twelve Numbers, price 6¼ cents each!

"PATENT PENCILLED COPY BOOKS." An improved process of instruction, whereby the art of Writing may be more easily, more speedily, and more perfectly taught than by any other system extant, the result of thirty years' experience. By B F. Foster, author of "Foster's System for the Best Method of Teaching Penmanship," "Double Entry Elucidated," &c. &c.

The system now offered to the notice of Teachers is simple, practical, and comprehensive. The copies are engraved in a superior manner, and are imprinted upon each page of the books throughout; the exercises are progressively arranged, leading from the simple straight stroke to a finished current hand; the paper is of the best quality, and the books are sold at the very low price of 6¼ cents each.

Teachers and School Committees will be furnished, gratis, with a pamphlet containing a full explanation of the system, with specimen pages, on application to the publishers.

W. J. REYNOLDS & CO., and
S. K. WHIPPLE & CO., Boston.
MASON & LAW, New York.
LIPPINCOTT, GRAMBO & CO., Philadelphia. 204-s6t

WANTED.

ONE THOUSAND BOOK AGENTS WANTED, to sell pictorial and useful works for the year 1853.

$1000 DOLLARS A YEAR!

☞ Wanted, in every county in the United States, active and enterprising men, to engage in the sale of some of the best books published in the country. To men of good address, possessing a small capital of from $25 to $100, such inducements will be offered as to enable them to make from $3 to $5 a day profit.

The Books published by us are all useful in their character, extremely popular, and command large sales wherever they are offered. For further particulars, address (postage paid.)

ROBERT SEARS, Publisher,
181 William-street, New York. 200-8t

STANDARD TEXT BOOKS,

FOR SCHOOLS.—OWEN'S CLASSICAL SERIES, consisting of—

A GREEK READER: Containing Selections from Various Authors, Adapted to Sophocles' and Kuhner's Grammars. With Notes and a Lexicon. For the use of Schools and Academies. By John J. Owen, D.D., Professor of the Greek and Latin Languages in the Free Academy of New York city. 1 vol. 12mo, pp. 334.

"This is the best book for beginners in Greek we know of—briefer, more attractive and skillful in its selections than Jacob's, or any of the forms into which that worthy book has been hacked."—*N. Y. Evangelist.*

"We are very much pleased with the work, and are convinced that it will be found a most useful auxiliary in the qualification of students for the college-ate stage of education. There is here the same excellence which distinguishes the other volumes of Dr. Owen's Series, and we think the Professor is entitled to the sincere thanks of all true scholars, for the important service he has rendered sound learning by his valuable additions to our stock of classical school books."—*Episcopalian Review.*

OWEN'S XENOPHON'S ANABASIS.
OWEN'S HOMER'S ILIAD.
OWEN'S XENOPHON'S CEROPEDIA.
OWEN'S HOMER'S ODYSSEY.
OWEN'S THUCYDIDES.
OWEN'S ACTS OF THE APOSTLES, with a Lexicon.

☞ The Publishers of Prof. Owen's Classical Series are happy in stating, that so far as it has come to their knowledge in every instance where books have been examined by our colleges and academies, they have invariably been adopted. They form perhaps one of the completest series for the successful study of the Greek Language which can be found in any country.

ROBINSON'S HAHN'S GREEK TESTAMENT. In 1 vol. 12mo.

WOODBURY'S GERMAN GRAMMAR; or, A Shorter Course with the German Language. By W. H. Woodbury.

"It is the best initiatory Grammar that we have seen in any language, being pre-eminently practical in its character, and combining all the excellences of the most approved. New Music is put in an Appendix; and to the whole is added selection of German selections from every department of the wide field of German literature, with copious grammatical references and vocabulary."—*N. Y. Observer.*

Cheap Gire Book.

WOODBURY'S ECLECTIC GERMAN READER, consisting of Choice Selections from the best German writers, with Copious References to the author's Grammatical Works to which is added a Complete Vocabulary. By Prof. W. H. Woodbury. In 1 vol. 12mo.

"The grammatical works of this author upon the German language have a wide and well deserved reputation, which will recommend the present work. The plan is excellent, consisting selections from every department of the wide field of German literature, with copious grammatical references and vocabulary."—*N. Y. Observer.*

FRENCH CLASSICS.

LE BRUN'S TELEMAQUE—a new stereotype edition, well printed on fine paper.

FENELON. Par. M. B. Saintine.

CORINNE; ou, L'ITALIE. Par Mad. de Stael.

Published by LEAVITT & ALLEN,
203-3t 27 Dey-street, New York.

MRS. HALE'S GREAT BOOK.

This Day Published.

NORTHWOOD; Or, LIFE NORTH AND SOUTH. By Mrs. Sarah J. Hale. Illustrated.

"He who loves not his country can love nothing."

This brilliant book, in which the great moral purity of Mrs. Hale's genius are pre-eminently displayed, has great claims on the attention of the public. It combines intense interest which the narrative excites, and the fascinating charm of the style in which it is written. It is a great national and vivid picture of Southern life and character. Mrs. Hale's mind in bright relief to the dark back-ground of fanaticism, those eternal elements of Love and Truth which should ever prevail in the hearts of the people, exhibiting what each is to the other in all relations and responsibilities, and breathing the true spirit which should animate both. Every one should possess a copy of Northwood.

We copy the following notice from the *Commercial Advertiser.*

"NORTHWOOD; or, Life North and South. By Mrs. S. J. Hale. New York: H. Long & Brother.

"The friends of a sound, healthy, national literature will be delighted with this book. It is neither a hurried production, written for a market, nor a partial narrative, designed to foster a theory or a dogma; but all, the whole New England is prominent in the pleasant picture, is Northwood a mere local or sectional portrait. A yearning patriotism, a broad love of a broad country, a devoted attachment to each section of the republic and to every class of its citizens, these are manifested in every page of the book, and form its narrative; and in every variation of the flitting scenes, these are elevated and fixed principles in the author's mind,—and with these, what is too often lacking, a strong perception that reforms bud fit only to bloom and blossom in heaven.

Health was here, ere this fatal trial had visited her. No sickness had dimmed the rose on her young cheek, nor sapped the vigor of her young frame. But day by day she bent over the form of him to whom she had plighted, so truly, her love, until bidding him earth's last farewell, the beautiful, heart stricken wife, felt that she too was doomed.

She returned to the home of kindred devoted to her as kindred could be. But the change was apparent to all. Her look and voice bade those who loved her, prepare for the final hour. And she prepared for it, with a quietness and holy beauty which robbed death of all its terrors. It came, but it was to her only the hour for a reunion with the pure above.—*N. Y Times.*

CHANGING FORTUNE.—During the early part of the week it was reported in this city that a young man, named Hugh Belfrage, a private in the 4th light dragoons, stationed at Norwich, had become entitled to a princely fortune, on the death of a relative. On inquiry of the individual, he stated that he was a native of Perth, in Scotland; and it appears that between thirty and forty years ago, an uncle of his father, who was a silk mercer or silk dyer, left Scotland, and settled in the United Indies. There he realized a large fortune, and about twenty years ago he died intestate, and without issue. The father of Belfrage was the heir at law; but as he understood that the property had been principally acquired in the slave trade, he declined, upon conscientious grounds, to apply for it, considering that good could not come out of money so obtained. The property was, under these circumstances, taken possession of by the authorities, in whose hands it has continued ever since, and it is now supposed to amount to about half a million. Hugh Belfrage, the dragoon, is the heir at law, his father being dead; and a professional gentleman has intimated to him his willingness to lend him his assistance in recovering the property.—*Norwich Mercury.*

THE CHILD'S INQUIRY.—"Mother," said a smiling little girl of five or six summers, "why don't you say your prayers at night, before you go to bed." The child was in the habit of saying the prayer it had been taught, and noticed that its mother did not kneel down to pray. The mother felt the reproof given by her little daughter, and her evasive reply was, "How do you know but that I do?"

I am well acquainted with that mother; have known her for years; but seldom have I known her to bow before her Maker in secret. Perhaps, like too many mothers, she silenced that faithful monitor by thinking over a few cold and heartless petitions to her God. And is this the way to secure an interest in the Savior, to gain strength for the battles of life and to discharge the duties of a mother? Would you call that mother Christian? Is she following Jesus?

THE THREE GREAT TEMPTATIONS

OF YOUNG MEN—With several Lectures, addressed to Business and Professional Men. By Samuel W. Fisher. 1 vol. 12mo. pp. 350. $1.

The three great temptations to which the author considers young men specially exposed, are Drinking, Gambling, and Profligacy.

"A work of unusual attraction. We know not where to have seen these subjects so impressively, yet so properly and guardedly considered,—far above the common run of sermons. They expose dangers of terrible imminence, and urge persuasions of incomparable importance, in a way that offends not the most fastidious taste, and that will command the heart and conscience."—*N Y. Evangelist.*

"The author of the 'Three Sister Syrens' are set forth with clearness and fidelity."—*Independent.*

"Able and often eloquent."—"A work which may well be put into the hands of youth just entering upon life."—*N. Y. Observer.*

"The author's style is not less clear and forcible than orate and eloquent."—*Detroit Herald.*

"Characterized by earnestness, eloquence and adaptation to the end had in view."—*N Y. Recorder.*

"Paints in vigorous language the horrible consequences of vice."—*Boston Post.*

"We would that every young man in the land could be persuaded to read it carefully and ponder well the startling truths."—*Louisville Recorder.*

"Dr. Fisher discusses, earnestly and boldly, characterized by great energy of thought, a free and copious style, and by a spirit of high Christian philanthropy."—*Poetry and Recorder.*

"He has proceeded boldly where most public teachers are too timid to venture, and his manly plainness is also marked by prudence and true delicacy."—*Presbyterian of the West.*

Recently published:—

ROBINSON'S HOMEOPATHIC DOMESTIC PHYSICIAN. Revised, enlarged, and illustrated with numerous fine engravings. *Tenth thousand.* 1 vol. 12mo. pp 576. $1 50.

BUCHANAN ON GRAPE CULTURE, AND LONGWORTH ON THE STRAWBERRY. Third edition. 1 vol. 12mo. pp. 144. Flexible cloth 50 cents, cloth 63 cents.

CLARK'S CONCISE HISTORY OF ENGLAND—to the Accession of Queen Victoria. Revised by Prof. C. S. Lee, of Miami University. Revised edition, with Questions. 1 vol. 12mo, pp. 347. $1.

SONGS AND LEGENDS OF THE NORTH OF SCOTLAND. By Hugh Miller, author of "Footprints of the Creator," &c. &c. *Fourth thousand.* 1 vol. 12mo. pp. 450. $1.

In Press.

HOMEOPATHIC MANUAL OF OBSTETRICS. From the French of Dent. C. Croserio. of Paris. 1 vol. 12mo. cloth.

A HISTORY OF THE MISSISSIPPI VALLEY—an historic work from original sources.

MOORE & ANDERSON, Publishers, Cincinnati. New York:—NEWMAN & IVISON, SCRIBNER, PUTNAM, and the Trade generally. 203-cow31

FOSTER'S NEW COPY BOOKS.

Just Published, in Twelve Numbers, price 6¼ cents each!

"PATENT PENCILLED COPY BOOKS." An improved process of instruction, whereby the art of Writing may be more easily, more speedily, and more perfectly taught than by any other system extant, the result of thirty years' experience. By B F. Foster, author of "Foster's System for the Best Method of Teaching Penmanship," "Double Entry Elucidated," &c. &c.

The system now offered to the notice of Teachers is simple, practical, and comprehensive. The copies are engraved in a superior manner, and are imprinted upon each page of the books throughout; the exercises are progressively arranged, leading from the simple straight stroke to a finished current hand; the paper is of the best quality, and the books are sold at the very low price of 6¼ cents each.

Teachers and School Committees will be furnished, gratis, with a pamphlet containing a full explanation of the system, with specimen pages, on application to the publishers.

W. J. REYNOLDS & CO., and
S. K. WHIPPLE & CO., Boston.
MASON & LAW, New York.
LIPPINCOTT, GRAMBO & CO., Philadelphia. 204-s6t

WANTED.

ONE THOUSAND BOOK AGENTS WANTED, to sell pictorial and useful works for the year 1853.

$1000 DOLLARS A YEAR!

☞ Wanted, in every county in the United States, active and enterprising men, to engage in the sale of some of the best books published in the country. To men of good address, possessing a small capital of from $25 to $100, such inducements will be offered as to enable them to make from $3 to $5 a day profit.

The Books published by us are all useful in their character, extremely popular, and command large sales wherever they are offered. For further particulars, address (postage paid.)

ROBERT SEARS, Publisher,
181 William-street, New York. 200-8t

NEW MUSIC BOOKS.

NEW CHURCH MUSIC BOOK FOR 1852 AND 1853.—THE MELODIA SACRA, edited by B. F. Baker, A. N. Johnson, and J. Osgood. No pains or expense has been spared to make this work perfect and complete, for all the purposes for which Church Music Books are used.

It contains an unusually large collection of Psalm and Hymn Tunes, nearly all of which are entirely new; a sufficient number of easy and effective Anthems, for all the purposes of public worship; an unusually large collection of Chants; and a complete set of Solfeggio exercises for training and cultivating the voice.

FOR MUSICAL ASSOCIATIONS.

It contains an easy abridged arrangement of Neukomm's Oratorio of David, one of the most popular oratorios ever written.

FOR SINGING SCHOOLS,

It contains a complete elementary course, with a special adaptation of Tunes and Anthems scattered throughout the work. It is believed to be *the most convenient work for Singing Schools* ever issued. Singing School Teachers are respectfully invited to examine the Melodia Sacra before procuring text-books for their classes. Copies for examination will be forwarded postage free, on the receipt of 75 cents in postage stamps.

☞ JUVENILE SINGING BOOK.

THE PESTALOZZIAN SCHOOL SONG BOOK—edited by Geo. W. Pratt and J. C. Johnson. This work is arranged on the plan of Oliendorff's celebrated method for teaching the language, and has been proved to be one of the most convenient and thorough text-books for the instruction of children yet issued. It has already been introduced into the public schools of Boston, Roxbury, and other cities and towns, and numerous testimonials have been received in reference to it, of which the following will serve as specimens:

"I consider the Pestalozzian School Song Book, without exception, the best juvenile work I have ever used.

WILLIAM BRADBURY.

"Prof. of Music in the Tracy Institute, Rochester, N. Y."

"The Pestalozzian School Song Book is the best work for juvenile classes I have ever used, and the number of different works of this kind which I have examined has been by no means small. JOHN R. TALLMAN, Pawtucket, R. I."

☞ Copies for examination sent by mail, postage free, on receipt of 25 cents.

AMERICAN CHURCH ORGAN VOLUNTARIES.

Edited by H. S. Cutler, organist of the Church of the Advent, and A. N. Johnson, organist at the Park-street church, Boston. These Voluntaries are designed for organists who are not sufficiently advanced to *extemporize* with propriety. They are expressly adapted for use in American churches, and can be played at sight by those who can play simple Church Music before $1. Sent by mail, postage free, to any part of the country for $1 25.

An Excellent Work for Musical Societies.

THE SONG OF THE BELL.

A Cantata (short oratorio) by Romberg; translated and adapted by Rev. Hos. N. Elliott, formerly President of the Boston Academy of Music.

Cheap Glee Book.

THE RAY STATE GLEE BOOK.

A collection of choice and popular Glees—price $2 50 per dozen. Published by A. N. JOHNSON,
90 Tremont-street, Boston, and
CORNELIUS, LAMPORT & CO.,
No. 8 Park Place, New York,
And for sale by booksellers generally. 202-s6t

IVES' MUSICAL SERIES.

NEW METHOD OF TEACHING MUSIC.
MUSICAL A B C.
MUSICAL SPELLING BOOK.
MUSICAL READER.
BEETHOVEN COLLECTION OF CHURCH MUSIC.
MOZART COLLECTION OF SACRED MUSIC.

Intended to teach the art and science of music from the foundation of the scales to the highest composition; and to be the simplest and most thorough exposition of the subject ever offered to the public.

It teaches the pupil at once to read music *intelligently.*

It connects Pitch and Time, and thus insures rapidity.

It keeps before the mind the *abstract pitch* of sounds, as well as their *relative pitch*, pertaining to the Key.

It makes the names Do, Re, Mi, &c., *stationary*, thus doing away with forced transpositions.

It introduces the plan of *Solfa-ing*, now universal in Europe, which must come into use here.

We copy the following notice from the *Commercial Advertiser.*

"NORTHWOOD; or, Life North and South. By Mrs. S. J. Hale. New York: H. Long & Brother.

"The friends of a sound, healthy, national literature will be delighted with this book. It is neither a hurried production, written for a market, nor a partial narrative, designed to foster a theory or a dogma; but all, the whole New England is prominent in the pleasant picture, is Northwood a mere local or sectional portrait. A yearning patriotism, a broad love of a broad country, a devoted attachment to each section of the republic and to every class of its citizens, these are manifested in every page of the book, and form its narrative; and in every variation of the flitting scenes, these are elevated and fixed principles in the author's mind,—and with these, what is too often lacking, a strong perception that reforms bud fit only to bloom and blossom in heaven.

Mrs. Hale relies upon the truth to promote the best interests and happiness, and is exceedingly felicitous in the delineations of her characters, each of whom possesses individuality most distinctly defined, while the scenes and dialogues are effectively introduced, and sustained with equal spirit. Readers will thank us for commending Northwood to their perusal."

H. LONG & BROTHER,
No 43 Ann-street, New York.

COMPLETE IN ONE VOLUME.

Neatly bound in cloth, - - - - - - - - $1 00
" paper covers, - - - - - - - - - 75

Copies mailed on receipt of 75 cents, post paid, addressed as above. 203-2t

POOLE'S ANNOTATIONS

UPON THE HOLY BIBLE—Wherein the Sacred Text is inserted, and various readings annexed; together with the parallel Scriptures. The most difficult texts explained; seeming contradictions reconciled; doubts resolved, and the whole text opened. By Matthew Poole. 3 vols. imperial 8vo, printed on fine linen paper. In cloth, $10; in sheep, $11; in half calf, $12.

Of the esteem in which these "Annotations" were held, we have an example in the fact that Philip Henry purchased a copy to each of his four daughters; and a still more significant tribute was paid by his son, who, assuming that they were already in the hands of his readers, in his Diary says he supposed briefly over many matters there largely discussed. The late Rev. Richard Cecil said, "If we were to have commentators, as we certainly must, Poole is incomparable, and I had almost said, abundant of himself; and the Rev. F. Sickersteth, of Scotland, and it appears that between thirty and forty years ago, an uncle of his father, who was a silk mercer or silk dyer, left Scotland, and settled in the United Indies. There he realized a large fortune, and about twenty years ago he died intestate, and without issue. The father of Belfrage was the heir at law; but as he understood that the property had been principally acquired in the slave trade, he declined, upon conscientious grounds, to apply for it, considering that good could not come out of money so obtained. The property was, under these circumstances, taken possession of by the authorities, in whose hands it has continued ever since, and it is now supposed to amount to about half a million. Hugh Belfrage, the dragoon, is the heir at law, his father being dead; and a professional gentleman has intimated to him his willingness to lend him his assistance in recovering the property.—*Norwich Mercury.*

THE CHILD'S INQUIRY.—"Mother," said a smiling little girl of five or six summers, "why don't you say your prayers at night, before you go to bed." The child was in the habit of saying the prayer it had been taught, and noticed that its mother did not kneel down to pray. The mother felt the reproof given by her little daughter, and her evasive reply was, "How do you know but that I do?"

I am well acquainted with that mother; have known her for years; but seldom have I known her to bow before her Maker in secret. Perhaps, like too many mothers, she silenced that faithful monitor by thinking over a few cold and heartless petitions to her God. And is this the way to secure an interest in the Savior, to gain strength for the battles of life and to discharge the duties of a mother? Would you call that mother Christian? Is she following Jesus?

THE THREE GREAT TEMPTATIONS

OF YOUNG MEN—With several Lectures, addressed to Business and Professional Men. By Samuel W. Fisher. 1 vol. 12mo. pp. 350. $1.

The three great temptations to which the author considers young men specially exposed, are Drinking, Gambling, and Profligacy.

"A work of unusual attraction. We know not where to have seen these subjects so impressively, yet so properly and guardedly considered,—far above the common run of sermons. They expose dangers of terrible imminence, and urge persuasions of incomparable importance, in a way that offends not the most fastidious taste, and that will command the heart and conscience."—*N Y. Evangelist.*

"The author of the 'Three Sister Syrens' are set forth with clearness and fidelity."—*Independent.*

"Able and often eloquent."—"A work which may well be put into the hands of youth just entering upon life."—*N. Y. Observer.*

"The author's style is not less clear and forcible than orate and eloquent."—*Detroit Herald.*

"Characterized by earnestness, eloquence and adaptation to the end had in view."—*N Y. Recorder.*

"Paints in vigorous language the horrible consequences of vice."—*Boston Post.*

"We would that every young man in the land could be persuaded to read it carefully and ponder well the startling truths."—*Louisville Recorder.*

"Dr. Fisher discusses, earnestly and boldly, characterized by great energy of thought, a free and copious style, and by a spirit of high Christian philanthropy."—*Poetry and Recorder.*

"He has proceeded boldly where most public teachers are too timid to venture, and his manly plainness is also marked by prudence and true delicacy."—*Presbyterian of the West.*

Recently published:—

ROBINSON'S HOMEOPATHIC DOMESTIC PHYSICIAN. Revised, enlarged, and illustrated with numerous fine engravings. *Tenth thousand.* 1 vol. 12mo. pp 576. $1 50.

BUCHANAN ON GRAPE CULTURE, AND LONGWORTH ON THE STRAWBERRY. Third edition. 1 vol. 12mo. pp. 144. Flexible cloth 50 cents, cloth 63 cents.

CLARK'S CONCISE HISTORY OF ENGLAND—to the Accession of Queen Victoria. Revised by Prof. C. S. Lee, of Miami University. Revised edition, with Questions. 1 vol. 12mo, pp. 347. $1.

SONGS AND LEGENDS OF THE NORTH OF SCOTLAND. By Hugh Miller, author of "Footprints of the Creator," &c. &c. *Fourth thousand.* 1 vol. 12mo. pp. 450. $1.

In Press.

HOMEOPATHIC MANUAL OF OBSTETRICS. From the French of Dent. C. Croserio. of Paris. 1 vol. 12mo. cloth.

A HISTORY OF THE MISSISSIPPI VALLEY—an historic work from original sources.

MOORE & ANDERSON, Publishers, Cincinnati. New York:—NEWMAN & IVISON, SCRIBNER, PUTNAM, and the Trade generally. 203-cow31

FOSTER'S NEW COPY BOOKS.

Just Published, in Twelve Numbers, price 6¼ cents each!

"PATENT PENCILLED COPY BOOKS." An improved process of instruction, whereby the art of Writing may be more easily, more speedily, and more perfectly taught than by any other system extant, the result of thirty years' experience. By B F. Foster, author of "Foster's System for the Best Method of Teaching Penmanship," "Double Entry Elucidated," &c. &c.

The system now offered to the notice of Teachers is simple, practical, and comprehensive. The copies are engraved in a superior manner, and are imprinted upon each page of the books throughout; the exercises are progressively arranged, leading from the simple straight stroke to a finished current hand; the paper is of the best quality, and the books are sold at the very low price of 6¼ cents each.

Teachers and School Committees will be furnished, gratis, with a pamphlet containing a full explanation of the system, with specimen pages, on application to the publishers.

W. J. REYNOLDS & CO., and
S. K. WHIPPLE & CO., Boston.
MASON & LAW, New York.
LIPPINCOTT, GRAMBO & CO., Philadelphia. 204-s6t

WANTED.

ONE THOUSAND BOOK AGENTS WANTED, to sell pictorial and useful works for the year 1853.

$1000 DOLLARS A YEAR!

☞ Wanted, in every county in the United States, active and enterprising men, to engage in the sale of some of the best books published in the country. To men of good address, possessing a small capital of from $25 to $100, such inducements will be offered as to enable them to make from $3 to $5 a day profit.

The Books published by us are all useful in their character, extremely popular, and command large sales wherever they are offered. For further particulars, address (postage paid.)

ROBERT SEARS, Publisher,
181 William-street, New York. 200-8t

FIRST COMPLETE EDITION,

IN 22 PARTS, 50 cents each, forming 3 volumes, super royal 8vo. With numerous illustrations.

THE WORKS OF JOHN BUNYAN: Practical, Allegorical, and Miscellaneous; with Editorial Prefaces and Notes, and an Essay on Bunyan's Genius, Times, and Contemporaries. By George Offor, Editor of The Pilgrim's Progress, for the Hanserd Knollys Society.

They will all be accurately reprinted from the author's own editions, in a hands